

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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With Fractured Skull, Editor Writes

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."—Ps. 23:4.

These notes are written April 20, fourteen days after I fell Saturday night, April 6, down eleven steps into a dark basement, landing on a concrete floor head first. God has talked to me and been very sweetly near in these two weeks.

When I fell, I may have lain unconscious for a time. Later a six-inch pool of blood was found where I had fallen, and when I returned home, the blood on my head and clothes seemed dried. But on the tenth day we had X rays which showed a long fracture from the back of my head down near one eye, and the tremendous sickness indicated that I had a very close call. Not until the twelfth day did I even turn on a bedside radio to hear a gospel program from WMBI, Chicago (the blessed radio voice of Moody Bible Institute, which is on some twelve hours a day). Not until the thirteenth day did I read a letter or a line of type. And for only two days now I have been feeding myself, with a hospital bed lifting me up so I will not spill too much of the food.

Dr. C. B. Wyngarden has insisted on no company, and has ordered a third week in bed, and then two more weeks of careful recuperation. He insisted that every preaching date be cancelled for the first thirty days of my illness.

My heart is full of praises as I think of how dear the Lord has been, how sweet His presence, how safe His care! And if readers will be patient with thoughts from my cracked head, I will tell you what God has talked to me about.

I. Satan Tried to Kill Me, I Am Convinced

In Hebrews 2:14 we are told

"As the Father Hath Sent Me"

So send I you—to labor unrewarded,
To serve unpaid, unloved, unsought, unknown,
To bear rebuke, to suffer scorn and scoffing,
So send I you—to toil for Me alone.

So send I you—to bind the bruised and broken,
O' wand'ring souls to work, to weep, to wake
To bear the burdens of a world awearied,
So send I you—to suffer for My sake.

So send I you—to loneliness and longing,
With heart ahung'ring for the loved and known,
Forsaking home and kindred, friend and dear one,
So send I you—to know My love alone.

So send I you—to leave your life's ambition,
To die to dear desire, self-will resign,
To labor long and love where men revile you,
So send I you—to lose your life in Mine.

So send I you—to hearts made hard by hatred,
To eyes made blind because they will not see,
To spend, though be it blood—to spend, and spare not—
So send I you—to taste of Calvary—

So send I you!
Lord, here am I!
Send me!

E. Margaret Clarkson

that the dear Lord Jesus died to conquer Satan, "him that had the power of death, that is, the devil." Sickness and death are connected somewhat with the wages of sin, with fallen mankind, and so are the work of Satan. We know from the Scripture that Satan sought from God the privilege of killing Job's children and afflicting Job's body. God, for His own glory, gave Satan that power, but He said of Job, "Save his life" (Job 2:6).

It was Satan who sent Paul's thorn in the flesh to buffet him, "the messenger of Satan," the Scripture calls it (II Cor. 12:7).

Jesus spoke of the poor woman bowed down with years of affliction as "this woman... whom Satan has bound, lo, these eighteen years" (Luke 13:16).

Years ago when beloved P. B. Chenault, the noble pastor of Walnut Street Baptist Church, Waterloo, Iowa, was killed by a drunken driver who ran into his car, I preached the funeral sermon and then I wrote in THE

(Continued on page 7)



By the Late James H. McConkey

"Present your bodies.... unto God."—Rom. 12:1.

"[They] first gave their own selves unto the Lord."—II Cor. 8:5.

"That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God."—I Pet. 4:2.

What is the surrendered life? Or, rather, what is the act of surrender which opens the portals of the life of surrender, of consecration to God? The Scriptures quoted at the head of this article clearly and explicitly answer this query. *Surrender, or consecration, is the voluntary offering of ourselves unto God to do His will instead of our own.* Mark the terms, for each is significant, and all are simply gathered from the body of the texts quoted. *A voluntary offering; ("yield"; "present"; "gave"); of ourselves ("yourselves"; "your bodies"; "their own selves") unto God; ("unto God"; "unto the Lord") to do His will, instead of our own* (I Pet. 4:2). It is thus:

I. An Offering

The word consecrate means "to fill the hand." Just as the Jewish worshiper filled his hand with the best, richest, and choicest of his own, and brought it as an offering to the Lord, so is the redeemed child of God to offer himself to God as the highest expression of grateful worship he can possibly make to the Lord who has redeemed him. In the bygone days, when men were sold as chattels, a trembling slave stood upon the auction block awaiting the result of the last bid which was to separate him from wife, children, and all that was dear to him in his life of bondage on the old planta-

EVERY MAN'S NEED

By Rev. Arthur Petrie, Th.D.
5400 Keystone Place, Seattle 3, Washington

When the Lord said to Nicodemus, "Ye MUST be born again" (John 3:7), He declared a NEED in every man's life. In the Gospel that John wrote he used the word "must" only eight times, and the first one is in my text:

"Marvel not that I said unto thee, Ye MUST be born again."

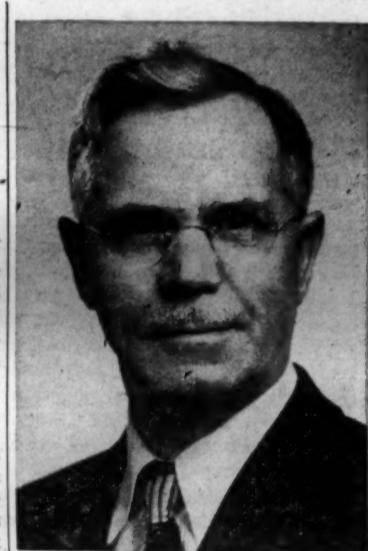
The new birth is man's first need and his greatest need. There is no substitute for it. It is the NEED of every man, every woman, every child, everywhere.

I. Every Churchman's Need

"Ye MUST be born again" was spoken to a churchman. Nicodemus was a "Pharisee" and "a ruler of the Jews." He was no doubt like the "Pharisee" that Jesus described. He regularly "went up into the temple to pray;" he was "not as other men are, extortioners, unjust, adulterers;" he most likely "fasted twice in the week, and gave tithes of all he possessed" (Luke 18: 11, 12). Yet he could not "see the kingdom of God" (John 3:3). He could not discern spiritual things. He had a fundamental NEED in his life. As he was he could not "enter into the

kingdom of God." The Bible wisely selects such a man to exhibit the truth that every CHURCHMAN needs to be "born again," to have a new and radical change in his nature—a new spirit and a new heart.

Perhaps Saul of Tarsus is the greatest example and illustration in the history of man of the need of a religious man, a CHURCHMAN, to be "born again." He was "taught according to the perfect manner of the law of the fathers, and was zealous toward God." He was a "Pharisee," and "touching the righteousness which is in the law, blameless" (Acts 22:3; Phil. 3:5, 6). He practically said that no man who had lived before him, or any that should come after him, could make that boast. "If any other man thinketh that he hath whereof he might trust in the flesh, I MORE" (Phil. 3:4). No other man known to history could say as much, and yet Saul of Tarsus, Saul the Pharisee, Saul the CHURCHMAN, could neither see nor "enter into the kingdom of God": he NEEDED to be "born again." When he came face to face with Christ and the truth, he



Dr. Arthur Petrie

confessed himself the "chief of sinners" (I Tim. 1:15).

Being a member of a church and attending church with faithful regularity does not constitute you a Christian; it does not necessarily imply that you have been "born again," that you have the life of the Spirit of God. Evangelist Billy Graham said in a recent radio sermon:

"Millions are going to church, and that is all very good; but unless our religion affects our moral behavior it is to no purpose . . . There's a boom in re-

(Continued on page 10)

52 ISSUES, \$1.50!

During "Others Subscription Campaign" You May Send Two or More Yearly Subscriptions to THE SWORD at Only \$1.50 Each (\$2 Canadian and Foreign)

Text: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me."—Ezek. 3:17.

By the Editor

God holds Christians accountable for others. He solemnly warned Ezekiel that he must warn the Israelites of their sins and God's punishment. He must warn the wicked that they turn from wickedness. He must warn the righteous that they turn not from their righteousness. God was telling Ezekiel that every true Christian must be accountable for those about him, and God solemnly threatened Ezekiel that if he failed to warn others, then "his blood will I require at thine hand" (Ezek. 3:18).

There is no way to be a good Christian without being responsible for others.

Others, Lord, yes, others,
Let this my motto be;
Help me to live for others
That I may live like thee.

So thousands of SWORD readers ought to solemnly now dedicate themselves to send this revival paper of warning, rebuke, of heart-stirring revival, of Bible truth, to tens of thousands of saints and sinners. We will sin against God if we do not send the Gospel to others through THE SWORD.

Thus during this brief "others subscription campaign" we allow

you to send subscriptions at the rock-bottom price of only \$1.50 per year—less than 3c per copy.

For one subscription only? No. This price good only if you send two or more subscriptions at one time. But if you send ten or more subscriptions, we offer you free your choice of beautiful gifts listed elsewhere, or an extra year's subscription.

These subscriptions may be either new or renewal, but the rate is good only for two or more subscriptions at once.

Somebody's blood will be on your hands if you do not heed God's command to send THE SWORD to others. Please do it today.

Who Should Help in This "Others" Campaign?

Some should send twenty subscriptions (for \$30, instead of the regular price of \$50) for loved ones and friends. In every church some Christian man or woman should see that America's outstanding evangelistic weekly gets into every home in the church where it would be prized and read. How small the cost during this

(Continued on page 6)

Meet Me in Tulsa June 9-14

Tremendous Sword Conference on Revival and Soul Winning in Oklahoma Oil Capital, in Tulsa Baptist Temple, Sunday, June 9 Through Friday, June 14. Hear Dr. Bob Jones, Sr., and Dr. John R. Rice All Week; Hear Dr. Bill Dowell of Springfield, Missouri; Hear Rice Sisters' Heart-Warming, Heavenly Singing! Rooms Free for Pastors, Evangelists, Missionaries, and Wives

By the Editor

Fundamental Baptist groups from Tulsa, Oklahoma, visited the great Sword Conference at Miller Road Baptist Church, Garland, Texas, March 10-17, and were tremendously blessed. They took home tape-recorded messages and music, and straightway secured an invitation from these Bible-believing, soul-winning people of the area for THE SWORD OF THE LORD to put on such a conference in Tulsa. Rev. Clifford Clark of Tulsa Baptist Temple, 1203 South Columbia, in Tulsa, offered his building; many other churches, and the Evangelical Ministers' Alliance agreed to co-operate. Oklahoma brethren felt that the tremendous impact of such a conference for soul winning, for revival, for defense of the faith against modernism, and for Christian fellowship by orthodox, fundamentally-sound Christians of various denominational groups was greatly needed. Dr. Bob Jones and this editor consulted, prayed, planned together, and agreed to go. Both of us will spend the entire time speaking twice daily for six days.

We felt, and our Baptist brethren felt, that we needed the help of Dr. Bill Dowell of the tremendous High Street Baptist Church, Springfield, Missouri. I called Dr. Dowell and he most heartily agreed to come and help us. His impact and help on those who seek to build great soul-winning churches will be unique, practical, powerful. Our brother has in Springfield, Missouri, a suburban church now running over 2,700 present per Sunday, and equipment is now building which will enable them to reach over 3,000 per week. It is one of the most spectacularly successful soul-winning churches in America. Dr. Dowell is a fascinating and powerful preacher. His instruction on how to use the Word of God in leading a soul to Christ, how to conduct a soul winning visitation program, how to organize and supervise a great soul-winning Sunday School, what standards to maintain in a tremendous, Bible-believing, Spirit-filled church, will be about the best you ever heard.



We will have at least two services each morning—from 9:30 to 12:00 noon, and two services each evening, beginning at 6:45, plus three afternoon programs, besides many afternoon preacher forums, soul-winning clinics, or supervised soul-winning visitation.



We will have fine musical leadership from Baptist Temple and others from the Tulsa area, a remarkable trio, God willing, from Springfield, Missouri. But best of all, most attendants will say, will be the heart-warming singing of the Rice sisters in every service. You will carry home some revival songs and choruses you never heard before, to be a blessing to countless thousands. Best of all, there will be a genuine heart revival, a time of new dedication, a holy breath of God's Spirit upon your heart. Oh, do not miss the blessings of this conference!

Preachers, Reserve Rooms at Once!

The noble brethren in Tulsa have agreed to open their homes free for preachers and preachers' wives. Meals are available at reasonable prices. If you are a pastor, an evangelist, a full-time missionary worker of any denomination, and you need such free accommodations, you are invited to write at once to Dr. Clifford E. Clark, Tulsa Baptist Temple, 1203 South Columbia, Tulsa, Oklahoma. Say exactly when you will arrive, who will be with you, how long you will stay (we cannot promise rooms for children). How blessed if Christian workers from more than twenty states can come for a heavenly reviving at Tulsa June 9-14!



Dr. Chester E. Tulga, scholarly fundamentalist author, has written 17 booklets of 64 pages each which should be in the library of every well-informed Christian. Among these fully documented booklets are the following: *The Case for the Resurrection of Christ*, *The Case for Divine Revelation*, *The Case for the Local Church*, *The Case for the Second Coming of Christ*, *The Case Against the National Council*, *The Case Against Communism*, *The Case Against Modernism*, *The Case Against Neo-orthodoxy*, *The Doctrine of Holiness* and *The Doctrine of Separation*. These informative booklets are available for 35c each (3 for \$1) from the Conservative Baptist Association of America, 2561 North Clark Street, Room 301, Chicago 14, Illinois. (A list of all the 17 booklets will be gladly sent free upon request.)

Where to
SEE and HEAR
Evangelist
JOHN R. RICE

MAY 16-19
City Bible Center
Charleston, West Virginia

JUNE 2-3
Highland Park Baptist Church
Tennessee Temple Schools
Chattanooga, Tennessee

JUNE 4
Baltimore School of the Bible
Baltimore, Maryland

JUNE 9-14
Tulsa Baptist Temple,
Tulsa, Oklahoma
(Sword of the Lord Conference)

JUNE 30-JULY 5
Lake Louise,
Toccoa, Georgia
(Sword of the Lord Conference)

JULY 8, 9
Open Door Baptist Church
Dallas, Texas

AUGUST 18-24
Bill Rice Ranch
Murfreesboro, Tennessee
(Sword of the Lord Conference)

AUGUST 28-SEPT. 2
Lake Louise,
Toccoa, Georgia
(Sword of the Lord Conference)

Converted Hindu Available

Rev. T. John Thomas, president of Sharon Bible Institute in the Quilon District in Southern India, is visiting in the United States and is available for services. He may be addressed in care of the Registrar, Wheaton College, Wheaton, Illinois.

Brother Thomas is an evangelical Christian.

Important Booklets

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Next Week!
The planned articles about the new evangelicalism and its drift into compromise and as this matter relates to the Billy Graham New York Crusade are to be dealt with in a strong article by the editor. But this week we do not have room and the editor's strength is hardly sufficient to complete the article. God willing, we will have it next week, and it will name names, it will be explicit and full of proof, one that you ought to keep and save. Be sure to look for THE SWORD OF THE LORD next week!

Is This "Missions"?

We have a good letter from a pastor, with kind words about THE SWORD OF THE LORD and the editor, and the assurance of his prayers. Then he said, "I am a Southern Baptist pastor. I cannot—I do not support the Co-operative Program of Southern Baptists, nor does my church. My conscience will not let me support things that I believe are wrong. It is common knowledge, among Baptists in particular, about the wrongdoings that have been going on at Furman University and Furman gets 25c from every Co-operative Program dollar in South Carolina. Of the \$666,342 for South Carolina's current operation, Furman gets approximately \$156,000. Of the \$807,430 for South Carolina's capital needs, Furman gets \$593,784.03 (.7354%) while two other colleges, hospital, children's home, and old folk's home combined get \$213,645.97 (.2646%). You can see from these figures that from the \$3,000,000 Co-operative Program goal for 1957 that Furman gets approximately \$750,000. The Missions Department is given \$147,276 yet the Co-operative Program is guised as 'missions.'

"I appreciate you, Brother Rice, because you publish the truth even when it comes to unveiling sins in our own denomination. God bless you, dear brother, keep up the fight—I am in it with you. I am not too much approved by some of the 'brethren' as you are not; but I believe all of us who cry out against sin are approved of God."

Is it proper to call the Southern Baptist Co-operative Program a "mission program" when most of the money does not go to missions? Some time ago we published in THE SWORD OF THE LORD a picture of a dance for Furman University students. A South Carolina Baptist official says that the chaperones for the dances are paid from this Southern Baptist Co-operative Program money.

Please Mention
THE SWORD OF THE LORD
When Answering Advertisements

Program, Sword of the Lord Conference, Tulsa, Okla., June 9-14

SUN. June 9		MON. June 10	TUES. June 11	WED. June 12	THURS. June 13	FRI. June 14
11:00 A.M. DR. BOB JONES, SR.	9:30 A.M.	JOHN R. RICE "The Christian and His Bible"	BILL DOWELL "Winning Souls Through the Sunday School"	JOHN R. RICE "Praying for Bread for Sinners"	BOB JONES, SR.	JOHN R. RICE "Prayer Is Asking"
3:00 P.M. DR. JOHN R. RICE "Sins of America That Call for God's Judgment"	10:45 A.M.	BOB JONES, SR.	JOHN R. RICE "The Last Days and Revival in Bible Prophecy"	BOB JONES, SR.	JOHN R. RICE "The Sin of Prayerlessness"	BOB JONES, SR.
		1:30 P.M. BILL DOWELL "Character, Convictions, Fellowship, and Message of a New Testament Preacher"	1:30 P.M. JOHN R. RICE "The Fullness of the Holy Spirit — What It Means, How to Have It," Questions Answered			
6:45 P.M. DR. JOHN R. RICE "God's Way in Soul Winning"	6:45 P.M.	BOB JONES, SR.	BILL DOWELL "The Soul-Winner's Weapon"	BOB JONES, SR.	JOHN R. RICE "Sevenfold Sin of Those Who Do Not Win Souls"	BOB JONES, SR.
8:00 P.M. DR. BOB JONES, SR.	8:00 P.M.	BILL DOWELL "The Bible and Personal Soul Winning"	BOB JONES, SR.	JOHN R. RICE "The High Cost of Revival"	BOB JONES, SR.	JOHN R. RICE "John the Baptist"

Hear Them!

Don't Miss Dr. R. G. Lee, Famous Three-Time President Southern Baptist Convention, Great Bible Preacher, at Lake Louise, Toccoa, Georgia, July 5. Hear Also Missionary Statesman Fred Jarvis of Tokyo, Pastor Jack Hyles of Miller Road Baptist Church, Garland, Texas, Dr. Bill Rice, and John R. Rice

By the Editor

If you have not made your plans and hotel reservations to attend the Sword Conference on Revival and Soul Winning at Lake Louise, Toccoa, Georgia, the week of June 30 to July 5, by all means do so at once, if possible. Besides the speakers above, there will be wonderful music by Bill Harvey, the Rice sisters, and others. Editor John R. Rice speaks daily. Great Fourth of July week—in this holiday Christian vacation spot, million-dollar Lake Louise Hotel.

Rates vary from \$3.50 per day for room and board in dormitory, to \$5.50 in air-conditioned room with private bath, two in a room. Send \$1 per person reservation fee.

Write today to reserve accommodations to Lake Louise Conference Grounds, Toccoa, Georgia.



Fred Jarvis



Dr. R. G. Lee



Third series of true missionary stories by Dr. Paul White, Medical Missionary in Tanganyika, East Africa, for the Australia Church Missionary Society

CHAPTER III

Near Tragedy

"*Hongo!*" said the old man sitting on the outpatients' veranda. "I itch, *yoh*, how I itch." He sat there scratching and scratching. "Kah," said I, "do you want medicine?"

"I've tried all the medicines," he shuddered. "Bwana, it itches—it itches."

"And you, who are you?"

"I am Mukombi, and my grandson, Mbili, is here in bed." He pointed with his chin to the children's ward.

His hand went round and tried to deal with a particularly vital

spot between his shoulder blades. One look was enough to make a diagnosis, and I beckoned to a dispenser.

"Will you try our medicine, Mukombi?"

"I'll try anything," he replied dolefully, shaking his head.

I beckoned to James, who liked to call himself the "ward sister."

"Take him to the scabies bathroom," I whispered.

The smiling African took him into a little concrete-floored room and brought a kerosene tin full of

"*Ninga*," said James, "but in your case *your* trouble is not witchcraft. It is a *dudu*."

"*Wacho*," said the old man. "H-e-e-e-e-e-e. I am old enough to be your father. Do you think I don't understand this? *Kah!* I know a *dudu* when I see one!"

"*Kumbe*," said James. "You do, eh?"

He took him forcibly by the arm and walked over to the dispensary, where Daudi was making a barrel of cough mixture.

"Daudi, this father of our tribe believes that he has been bewitched and now he is itching. I told him that his trouble is due to a *dudu*, and he laughs at me. Will you prove to him that I speak the truth?"

Daudi went over to a cupboard in the corner and produced a sharp needle and a swab soaked in iodine. The old man's forearm was carefully swabbed. With a watchmaker's eyeglass in his eye, the African dresser worked carefully on one small area.

"*Kah*," said the grandfather, "what's that you've got in your eye? *Kah*, this is witchcraft."

"Be quiet," said Daudi. "It is merely a window that makes little things appear large. I am hunting *dudu* hunting."

The old man lapsed into silence and watched fearfully as the bright steel point gently pushed the outer layer of his skin aside. There was a grunt of satisfaction from the dresser. On the end of his needle was a minute speck. He looked at it through his eyeglass and chuckled. Taking the old man by the hand, he led him to the pathology laboratory.

"I will show you something today," said Daudi, "that you, an old and wise man of our tribe, would never have thought possible."

He held up the needle and pointed out the something on its point.

"Behold, is that not very small?"

I quote from a letter that has just come to my desk from one of our graduates in Cyprus: "Dear Dr. Bob: Just to let you know I am keeping true to the Word. I am working with my hands and preaching the Gospel. Even at my place of work a day doesn't pass by without someone asking me to show him the plan of salvation; even though they are hard at understanding, the Word is being preached. We just had an evening service at our home. We were all together a dozen, but the Lord blessed us. Please pray for us. I will always stand by the pledge I made at graduation—I will stand by the school as long as the school stands by Jesus Christ."

The letter from which we have quoted gives you an idea of the work Bob Jones University is doing.

We are doing this kind of work in these days of superficiality when people are seeking glamour and are being swept off their feet in many parts of the world. God helping us, we are going to keep Bob Jones University true. Now, if you believe in the type work we are doing, we want you to help us financially. You can at least invest some of God's money in this work. We also want you to help us line up the right kind of students so we can train leaders who will stand the test in the days that lie ahead. Please also pray for us every day, and pray earnestly for Bob Jones University. Thank you and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S.C.
(Advertisement)

"The Best Christmas Present I Have Received For Years"

A fine letter has been received from Mr. Earl Knutson of Trout Lake, Washington, who enjoys THE SWORD OF THE LORD. He says:

"Every once in a while a neighbor has given me a copy of THE SWORD OF THE LORD to read, and I have really enjoyed them, and often wished I were a subscriber. This year someone gave me a year's subscription for Christmas. It is a priceless gift—the best Christmas present I have received for years . . ."

Somebody cared at Christmas time. See what joy that somebody brought to a friend. So can you have the same joy. Take advantage of the special subscription campaign now on to get THE SWORD OF THE LORD to others.

hot water. I followed.

"Take off your clothes," he ordered, "and bathe yourself very thoroughly with this hot water, and this soap."

The old man picked up the cake of soap and sniffed it. He shook his head.

"No," he said, "I refuse. I refuse to rub this stuff on my body. It smells evilly."

James looked at him in a patient way.

"This soap contains medicine that will help your itch."

"*Heh!*" almost snorted Mukombi, "but did you not know that my itch requires more than medicine?"

He shuffled towards the Christian African. "It wants a spell. A powerful spell to break the magic—the witchcraft. These Europeans don't know the things of magic. *Kah!* The Bwana does not understand that the child in there has a spell cast against him and he will die. See what has happened already."

The old man got to his feet, picking up his spear.

"Did we not give the Muganga a cow so that he would walk around the house and safeguard it against witchcraft, and did he not wear a charm around his neck till the Bwana cut it off?" He spat in disgust at my ignorance.

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Need an Evangelist?

Some evangelists are very dear friends of THE SWORD and for some of them we feel accountable.

EVANGELIST JOE MILLER of Maple Ave., Camp Hill, Pennsylvania, will be a SWORD evangelist July, August and September. He is a noble, spirit-filled Bible preacher, cultured, gifted, powerful. If you feel you might use him this summer, write him at once, please.

EVANGELIST WALTER E. HANDFORD, 214 West Wesley Street, Wheaton, Illinois, Vice President of the Sword of the Lord Foundation, has some open dates this summer and fall. With him is his charming, spiritual young song-leader, Ray Talmage; they make a splendid team. We cannot spare him from the Sword offices all the time, but he will accept what good meetings he can take. He is spiritual, pungent, is used of God to bring real revival.



EVANGELIST RALPH DAVIDSON, Box 77, Coffeyville, Kansas, has meetings for all of 1957 except the month of June. He is a proven friend of THE SWORD OF THE LORD, fundamental, spiritual, a pastor's friend, a good soul winner whom we greatly love and trust. Anybody need him in June?



Mukombi rolled his eyes in a ludicrous fashion.

"*Yah*," he said. "It is too small for my eyes to see."

"A-a-a-a-ah!" said Daudi. "But you see this *tendakuno*"—(the nearest I can suggest in translating this is a 'thingummybob')—he pointed with his chin to a rather dilapidated microscope—"this will make an ordinary hair look as thick as your finger. Behold, if we put this tiny *dudu* on here and you look down the spout, you will see it as big as an ant."

The old man stepped backwards and bumped against the doorpost. He looked round wildly. There was no place of escape.

"*H-e-e-e-e-e-e*," said he. "Let me out. This is a place of *mahala matitu*" (black magic).

"No," said Daudi, "it is a place of just ordinary wisdom. Do not be afraid, grandfather, come and look."

The old man's eyes rolled wildly, but after a time his interest was gained. He looked through the sundry lenses, and with a gasp of surprise, said:

"What! That thing with legs! *H-e-e-e-e-e-e*, I have never seen a *dudu* like that."

He turned round on Daudi with almost a snarl in his voice.

"You're deceiving me. That creature was never in my skin."

Daudi was prepared for this emergency. He produced his iodine swab again, and his needle, and without comment proceeded to take another scabies mite out of its lair.

"See, grandfather," he said patiently, "here is another one. You've seen it come out. Now watch me put it on this piece of glass. Now it goes under the microscope. See, I do not move it."

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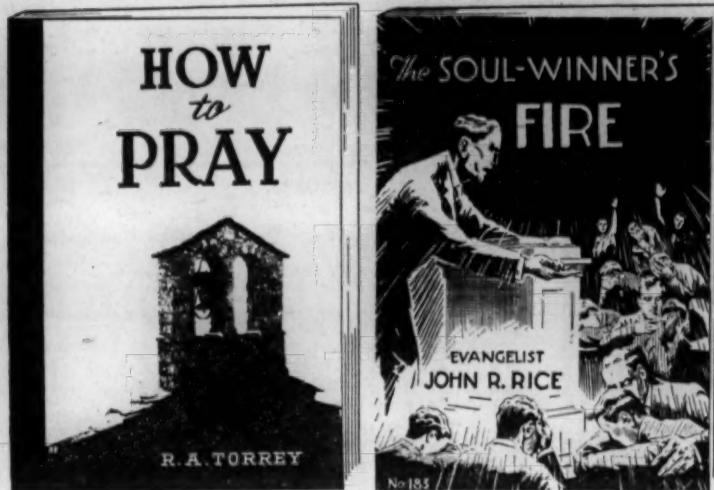
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Dr. John R. Rice, Editor, THE SWORD OF THE LORD
214 West Wesley, Wheaton, Illinois

Dear Brother Rice:

Yes, I want to have "SWORD Sunday" in my church. God willing, I will have a three- to five-minute talk on THE SWORD OF THE LORD, will give out sample copies to everyone present who will take them, will offer subscription envelopes to those who want them, and will appoint a reputable person to take the subscriptions there and then and after the services, and send them in to THE SWORD OF THE LORD.

Please send me the following helps for "SWORD Sunday":

1. Send me free the following book (check one):
 The Soul-Winner's Fire, by John R. Rice
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I understand that I get this book free because of my loyal co-operation and the promotion and publicity I will give THE SWORD in my church.

2. Please send me a mimeographed sheet that I may use in talking about THE SWORD OF THE LORD.

3. Please send me _____ sample copies which I promise to give out honestly and carefully in an effort to get subscriptions.

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I understand that I shall offer these subscriptions at \$1.50 per year, and I will get one of the free premiums offered for each ten subscriptions or more which I send in at this special bargain price.

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Sword Conference at Bill Rice Ranch

Life-Changing Conference on Revival and Soul Winning to Be Held August 18 Through 24, Murfreesboro, Tennessee

By Evangelist Walt Handford, Vice-President
Sword of the Lord Foundation

In addition to two conferences at Lake Louise, Toccoa, Georgia, this summer, and one in Tulsa, Oklahoma, June 9-14, the Sword of the Lord is conducting a conference on revival and soul winning at the Bill Rice Ranch located just west of Murfreesboro, Tennessee. Like all of our conferences, this conference will be aimed at teaching Christians how to have revival, how to win souls to Christ, how to be filled with the Spirit, how to pray and get prayer answered, and will deal with many other practical, helpful themes for earnest Christian living. Pastors and other Christian workers will find the conference an unusual blessing and encouragement. There will be practical teaching on how to win souls to Christ, how to conduct a successful visitation program in the church, and how to grow an effective Sunday School. Unless you have attended a Sword conference, you cannot possibly realize how thoroughly your life and work for Christ can be transformed by coming.

Conference Speakers

Dr. John R. Rice, editor of THE SWORD OF THE LORD and well-known evangelist, will be speaking daily during the conference. His practical and soul-searching messages on revival and soul winning will be helpful to everyone who comes. His Bible teaching on prayer, the Holy Spirit, and the cost of discipleship will really transform Christian lives. Dr. Lee Roberson, pastor of Highland Park Baptist Church and president of Tennessee Temple Schools in Chattanooga, Tennessee, will be with us on one day. Dr. Roberson speaks authoritatively out of a wealth of experience. His church of over 12,000 members regularly baptizes more than 1,200 converts a year. The Sunday School runs over 5,000 each Sunday. Dr. Roberson's practical and detailed teaching on how to build a Sunday School and how to set up an effective visitation program in your church will be a never-to-be-forgotten blessing to you. Then Dr. Bill Rice, well-known evangelist, will be speaking several times during the conference. His colorful and well-illustrated messages will be a help to all. Walt Handford, vice-president of the Sword of the Lord Foundation and young evangelist from Wheaton, Illinois, will be speaking daily.

There will be four conference messages each day—two in the morning and two in the evening. Then there will be other times of special prayer meetings, times for counseling and help on special problems.

Out-of-This-World Music

You will be thrilled and blessed daily by the unusual musical treats at this conference. One unusual feature of the conference will be to have all six Rice girls present to sing and play. Their music and fine Christian testimony will bring blessing to all who come. Don Sandberg, director of youth and music at the Evangelical Free Church of Moline, Illinois, will be on hand to lead the singing and direct the musical program of the conference. Ellis Zehr, consecrated and talented bass-baritone singer with the Bill Rice Evangelistic Party, will also be present to thrill us with his earnest musical messages, as they have thrilled thousands in England, Germany and all over America.

Unusual Ranch Setting

This conference will be held at the 1,000-acre Bill Rice Ranch, located just 21 miles south of Nashville in the heart of Tennessee. Special features of the conference will be horseback riding over the ranch trails, a big beef barbecue,



Evangelist Walt Handford

campfire testimony meetings, fishing in the small lake on the ranch, and trips to nearby Murfreesboro—scene of historic battles during the Civil War.

The typical camp accommodations include cabins, motel-style rooms, and dormitory space. If you are looking for deluxe hotel accommodations, we suggest that you attend one of our conferences at Lake Louise, Toccoa, Georgia. But for all who are looking for an inexpensive and really blessed vacation, we suggest this conference at the Bill Rice Ranch.

There is always plenty to eat at the camp table. Meat is served twice every day and sometimes three times. Beef and mutton are supplied from the ranch herds, and fresh vegetables come from the large ranch garden.

Inexpensive Vacation for the Whole Family

Here is an opportunity to take the whole family, no matter how large, with you for a blessed spiritual retreat. Rates for the week are \$12 per person, including room and board, insurance, and registration fee. Children five years of age and under who either sleep on the camp beds or eat at the camp table pay \$6 each, and other babies come free. Conference guests supply their own linen, bedding, and towels. We honestly don't know of another conference in the country where you can come so inexpensively, eat so well, and hear such fine speakers daily.

We earnestly pray that you will consider coming to the Sword Conference on Revival and Soul Winning this year, August 18 through 24, at the Bill Rice Ranch. It can be a life-transforming experience, and will be one of the most blessed vacations you can ever have.

If you plan to attend, please write directly to:

Sword Conference on Revival and Soul Winning
The Bill Rice Ranch
Franklin Road
Murfreesboro, Tennessee

Send \$1 reservation fee per person and tell how many will be in your party, when you will arrive, and when you plan to leave.

Important Memo--

WHEN YOU CHANGE YOUR ADDRESS

Please report both new and old addresses directly to THE SWORD OF THE LORD, five weeks before the change is to take effect. Copies that we address to your old address will not be delivered by the Post Office, unless you pay them extra postage. Avoid this unnecessary expense by notifying us five weeks in advance.

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Tent for Sale

The Soul Harvester Mission, Dr. Clement E. Hershey, President, 150 Homer Street, Marion, Ohio, has a flame-proofed U. S. Army tent, size 26 x 44 with the wall and quarter poles and steel stakes, excellent condition, like new. Would sell for \$300 cash.



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Harrisburg, Pa., Experiences Fine Revival With Shuler Team



The Jack Shuler team, with headquarters in Arcadia, California, held evangelistic services March 3-24 in the 3,000-seat Zembo Mosque in Harrisburg, Pennsylvania. Nearly one-half of the 1,073 persons dealt with made first-time decisions for Christ. Rev. Frank H. Weller, promotion manager for the crusade, writes: "From the first challenging, dynamic sermon to the last, there was unanimous opinion that the Shuler team was truly sent from God . . . The team, composed of Dr. Shuler, evangelist; Don DeVos, music master; Bob Andersen, poet of the keyboards; and Sam Allred, lyric tenor soloist was a distinct blessing to this city . . ."

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

(NOTE: We are happy to publish honest reports of blessed revivals from trustworthy evangelists and churches. However, if you send us your report for publication, PLEASE give exact statistics, as far as possible, concerning conversions, rededications, additions, etc., or we may not print it. We especially appreciate reports from pastors and chairmen of union campaigns.)

Sword of the Lord EVANGELIST WALT HANDFORD and his song leader, Ray Talmage, have returned to Wheaton after 3 good revival campaigns.

Nine people were saved and several families joined the church in a meeting at Prospect Heights Baptist Church, Prospect Heights, Illinois, February 24-March 3. On the closing night of the revival, an 83-year-old lady came forward for baptism and brought her middle-aged daughter to be saved. Rev. Philip Hughey is pastor.

March 5-17 Evangelist Handford was with the Gospel Temple, an independent, fundamental church in Owensville, Indiana, Rev. Harold Lillie, pastor. Three people were converted and several backsliders restored. A large group pledged themselves to soul winning.

Two conversions and 6 rededications were recorded in a revival led by Evangelist Handford in Maranatha Baptist Church, Flint, Michigan, Rev. A. J. Graham, pastor. Brother Handford reports unusually deep work among Christians.

EVANGELIST HUGH PYLE, 1721 South Gordon Street, S.W., Atlanta 10, Georgia, writes: "God gave us 30 or more souls in Summer Hill Baptist Church, a rural church near Carthage, North Carolina, in a 7-day revival with Pastor William Hancock. There were some 65 rededications, 7 additions to the church by letter and 8 young people who surrendered for full-time service, in addition to the souls won. Praise the Lord! Also spoke in 2 local high schools."

And singer Jim Sparks of Tabernacle Baptist Church, Macon, Georgia, led the Calvary Baptist Church of Spartanburg, South Carolina, in revival services March 24-31. Thirty-six came forward to join the church, 42 made rededications, and 4 young people volunteered for full-time Christian service. Several homes were reunited. Dr. James S. Day, Jr., is pastor.

EVANGELIST HOWARD SMITH, 3218 North Sullivan Ave-

tist Church, Downey, California, for one week. Fourteen professions of faith, 2 additions by letter and many rededications were reported. Rev. Harold R. Anderson, pastor, says of Brother Smith: "His earnest, sincere, and humble approach, his dedicated life, and Spirit-filled gospel messages awakened new spiritual vigor in the church. Mrs. Smith, with the beautiful 'Black-light pictures,' readied hearts for the message."

Evangelist Smith has some open dates in June and July.

Thirty additions were made to

the South Seminole Baptist Church, Seminole, Texas, during a revival meeting under the direction of EVANGELIST TOM LANDERS, P.O. Box 6111, Seminary Hill, Fort Worth, Texas. Twenty-three of the additions were by baptism. Rev. Wayne Randolph is pastor.

Rev. Louis E. Kraft, pastor of Curry Chapel, Rushville, Illinois, writes of blessings experienced during a revival with EVANGELIST JACK YOST, Route 2, Berwick, Pennsylvania. Six people accepted Christ as Saviour and rededications were made. Brother Kraft recommends Evangelist Yost highly and says, "I have never felt such a sweet, humble, Spirit-filled ministry in my short life."

EVANGELIST DONALD SWARTZ, Ivoryton, Connecticut, held week-end services in the Evangelical Free Church, Branford, Connecticut, recently. Nine first-time decisions for Christ and 3 rededications were reported. "Brother Swartz preached the Word in Holy Spirit power. He is not afraid to preach on Hell or sin. Above all, his life is consistent with his preaching," writes the pastor, Rev. Samuel Kostreva, Jr.

Rev. Lee Hartman, pastor of

Park Place Baptist Church, Cushing, Oklahoma, writes to report a good revival with Sword of the Lord EVANGELIST J. OSCAR WELLS, Box 417, Bethany, Oklahoma: "We certainly praise the Lord for sending Brother Wells our way . . . We have seen people won to the Lord whom we have been praying for for a long time. There were 25 additions by profession of faith and 3 by letter. Eight young people surrendered.

(Continued on page 12)

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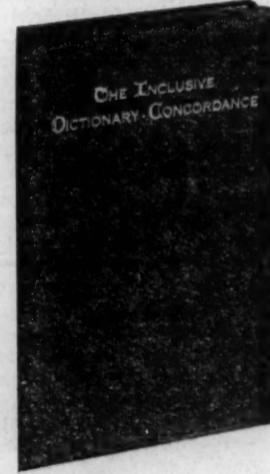
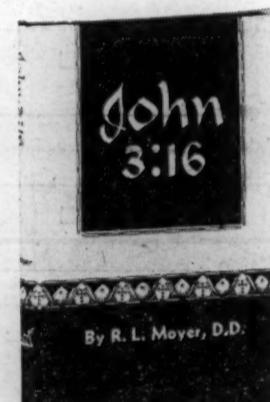
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Some Golden Daybreak, by Dr. Lee Roberson. Sermons on the second coming of Christ. These seventeen chapters include such titles as: *Are We Foolish to Look for the Second Coming of Christ?*; *Will the Lost and Saved Stand in the Same Judgment?*; *Will the Church Go Through the Tribulation?*; *Who Is the Anti-Christ?*; *The Mark of the Beast, or the Work of the Unholy Trinity*; *The Battle of Armageddon; When Wars and Atom Bombs Will Be No More; The Last Judgment; The Christian's Watchword*.

This is the third edition of *Some Golden Daybreak*. All these sermons, with the exception of two, were preached in the midweek prayer services of the Highland Park Baptist Church, Chattanooga, with over one thousand in regular attendance. Literally thousands have been brought to the Lord as Dr. Roberson, through the years, has preached on the second coming.

This 116-page book is priced at \$2, but you may have a copy free for ten or more subscriptions to THE SWORD OF THE LORD at the reduced price of \$1.50 per subscription in lots of ten or more.

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Immanuel—God With Us! by Dr. John R. Rice. Six sermons centering around the person and work of Christ. Deals with Immanuel's birth, incarnation, forgiveness, return, coronation, and invitation. Dr. Bob Jones, Jr., wrote: "This book appeals to me as much, or more than anything I have read from the pen of this good man and great preacher. It has straight-forward simplicity, evangelistic punch with spiritual sweetness."

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This is yours free with ten or more subscriptions to THE SWORD OF THE LORD at \$1.50 per year (instead of the regular price of \$2.50). What a bargain!

52 Issues, \$1.50

(Continued from page 1)

campaign! The results to the church would be tremendous.

In many cases, someone will want to see that each Sunday School teacher has the paper. Some churches do that for all their teachers. One pastor who had seen that each teacher received THE SWORD OF THE LORD explained, "Soul winning is best caught, not taught," and that reading these evangelistic messages by America's greatest soul winners would certainly help the teachers to become concerned about souls, and help them to win souls. Will you, dear reader, see that each teacher has this weekly stimulation, this revival fire to warm the heart, lead to new love for God and His Word and souls?

Or will you send the paper to a select list of families who need the closer walk with God which this paper brings to those who read it? We are making it possible for YOU to send in groups of subscriptions at \$1.50 a subscription. At this low rate you can save a \$1 on each subscription, \$20 on twenty subscriptions.

No doubt many who read this should prayerfully select a list of ministers and see that each one gets this paper each week. Thousands of ministers like the full-length sermons by leading preachers. Nowhere else can they get so many high-class, full-length sermons, true to the faith, burning with divine fire. They write to tell us so. The Sword carries about 156 sermons each year, including extended Bible, doctrinal messages, appealing to saved as well as lost. To get these to preachers for less than 3c an issue is the cheapest possible way to enrich the preaching of ministers, setting the fires of revival in their hearts. Oh, what a blessing to congregations, as well as to the hearts of busy, burdened pastors, it would be if good men and women would subscribe for them!

Before me now are some gracious letters from busy pastors, written during March letter month.

Rev. Arthur Warner of Belt Community Church of the Christian and Missionary Alliance of St. Joseph, Missouri, writes: "I am pastor of a new, small church here in St. Joseph. I received THE SWORD OF THE LORD while in Bible school and since have been receiving it here. It has really been a blessing and a challenge to be completely surrendered to God."

Rev. Trevelyn E. White of First Baptist Church, Caldwell, Idaho, says: "Your magazine has been a rallying point for years. It has encouraged me to keep on. Brought me out of modernism into the glorious light of the Gospel. You have been a source of constant inspiration to keep fighting."

Then good brother Paul E. Rowgo of First Baptist Church, Holland, Michigan, encourages me by saying: "I have been a reader and subscriber of THE SWORD OF THE LORD for almost twenty years. Seventeen of those years have been spent in the ministry. I can honestly say that no magazine or paper that I have ever received has done as much for me personally and for my ministry as has your paper. Your bold stand against compromise and zeal for the lost has been a tremendous inspiration . . ."

Rev. Donald A. Swartz of Hillside Bible Church, Ivoryton, Connecticut, says: ". . . Your zeal for the work of evangelism has been used of God in shaping many con-

victions in my own heart in the Gospel ministry . . ."

Rev. Onesimus J. Rundus of Buffalo Grove Presbyterian Church, Lexington, Nebraska, writes: "Although I am a Presbyterian, I stand for exactly the same beliefs your magazine sets forth . . ."

Rev. Charles F. Montgomery of St. Philip's Methodist Church in Philadelphia, Pennsylvania, says: "One of the young men in my church, who was converted while in the Armed Services under the influence of reading one of your books, and who has had THE SWORD OF THE LORD sent to several of the young Christians in my church, stays here at the parsonage with me. I am glad to be identified with your testimony through THE SWORD OF THE LORD, and to have my people receive it. I believe it will help me in my preaching, and also be an aid to our revival meetings . . ."

Rev. Ben Merold of First Christian Church, Sullivan, Indiana, says that he has received three issues of THE SWORD "and find it the finest thing in print."

So I believe many, many readers ought to send subscription lists of ten, twenty, or even fifty names and addresses, each for a year at \$1.50 per year. And I think, aside from your own subscription and subscriptions for those to whom you would give personal gifts anyway, it would be perfectly proper to pay for such subscriptions from tithes and free-will offerings given to the Lord. In many cases pastors and church officers should see that some subscriptions are paid for out of church funds. I believe the results would prove it the best mission money ever spent, in many churches.

Perhaps some of you cannot send a great lot of subscriptions, but some others can. But nearly everybody can subscribe for two people at \$1.50 each. Surely you have some of the Lord's money which He may impress you to use in this way to help get the Gospel into homes where this attractive paper will be read weekly.

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1. Because of the unusual quality of THE SWORD OF THE LORD. Absolutely true to the Word of God. No compromise on the inspiration of the Bible, the deity of Christ, salvation by faith in the blood of our virgin-born Saviour. No compromise with worldliness and sin in home or church; yet tender in appeal, building up instead of destroying, teaching always the Word of God. Have you been impressed by the amount of Scripture used week after week in the two or three full-length sermons? Where else can young people find so plainly told the answer to their problems about separation and clean living? Where else can people read so much strong, fervent Gospel preaching, the kind that really wins souls and transforms the lives of Christians? And the crossword puzzles have stimulated interest in both young and old. Yes, you should subscribe for others, even if you had to pay the regular \$2.50 subscription price and got no premium, just for the good the paper will do. But you don't: pay only \$1.50 per year in groups of two or more.

2. The Lord has put his approval on the paper as on no other Christian paper we know, in the way souls are saved through it. During 1956, we heard from 68 people

who say they have been saved through sermons printed in THE SWORD OF THE LORD. This does not count hundreds saved through the booklets, only those saved through the sermons in the paper. And by far most of our readers are already converted. Don't you see what the Holy Spirit may do to hearts through the paper which God has already proved He will bless?

3. The curse of the churches is selfishness. Average Christians are satisfied to enjoy the Gospel without ever remembering that there are others who are starved and hungry for the same precious Gospel they enjoy. Oh, to get this paper into homes of people who never hear Spirit-filled evangelism in the churches they attend! Thousands of such Christians truly love God and would feast with delight on the weekly messages of THE SWORD OF THE LORD if they knew such an undenominational, Bible-based, Spirit-filled weekly were available. SEE THAT THEY GET ACQUAINTED! Remember, there are others dear to God who should have this gospel weekly. Can you hear God asking you to help Him get out the Gospel?

4. You pay, with two or more subscriptions, only \$1.50 instead of the regular price of \$2.50 per year. And then for ten or more subscriptions, in addition to the reduced subscription rate, we are offering either of the following attractive books free (or, if you prefer, an additional subscription for ten or more instead of a premium book): *Some Golden Daybreak*—17 sermons on the Second Coming, by Dr. Lee Roberson; *John 3:16*, a new book by the late Dr. Robert L. Moyer—a wonderfully sweet book on that great text; the 270-page popular Bible dictionary-concordance, with 117 illustrations, 15 maps, leatherette cover; *Immanuel*, by the editor, 6 choice sermons. Or, as we mentioned, you may have one extra year's subscription free to THE SWORD OF THE LORD for every ten subscriptions sent during the "Others" Campaign.

5. Last, but certainly not least, I believe you will feel you should help in such an unselfish project as THE SWORD OF THE LORD. Consider that as editor and publisher, I have never had a penny of profit or salary from the paper. I don't even have an expense ac-

count. I do not ask any praise for it, since this is my joy. But I believe you can trust the motive back of THE SWORD OF THE LORD when I tell you that instead of taking anything out, I have put thousands of dollars into this work so dear to me. And I believe thousands of readers will feel that God wants you to co-operate by seeing that such a paper gets into thousands of new homes during this campaign. Don't you think you should help?

The coupon is here for your convenience. I hope many of you will send at least ten subscriptions for \$15 (a saving of \$10 on subscriptions alone). And you could save \$20 if you could send twenty 1-year subscriptions for \$30 instead of the regular price of \$50. Then, take your choice of one of the free items we have listed on the coupon.

God help you to see the need to help others. I will be counting on your subscriptions. Just address: Sword of the Lord, 214 West Wesley Street, Wheaton, Illinois.

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With Fractured Skull, Editor Writes

(Continued from page 1)

SWORD OF THE LORD on the subject, "Satan Hates God's Preachers." I know that Satan does hate preachers who stand true to Christ. I think Satan tried to kill Jesus in the Garden of Gethsemane. I think he tried to kill me the other day when alone, in the dark, I could not get out of the locked front door of the editorial building of the Sword, and had to go out the back door, through a strange, dark doorway, and fell down the basement steps on my head.

II. But Death Has No Fears for the Surrendered, Trusting Child of God

I say I think Satan tried to kill me, but I must hastily say that, thank God, Satan can do nothing but what God allows him to do. I think the saint was right who said, "The Christian is immortal until his work is done." He that is for us is greater than he that is against us. God who put bounds around Job and would not let Satan kill him, sets bounds about all His saints. We are plainly told, "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7).

When I was a soldier in the United States Army in World War I, I learned the blessed secret of the Ninetieth Psalm, that one could wait upon the Lord and be delivered from all the snares of Satan and from all the pestilence and destruction that might walk at noonday.

So let me say to the glory of God in this time of testing when I seem to go very close to the dark waters, that there was never any fear, never even any distress. I may have lain unconscious in that basement for a time before I collected my wits, got my radio recorded message on tape, and took it to the post office and mailed it and came home. But I was not conscious even of being seriously hurt when I returned home.

In the first week I was so sick, with such an aching head, that I could only rest by taking pain-killing pills. Most of the time I could not pray in the strong warrior fashion, that is, to plead with God and argue with God and demand of God, as I have learned to do about His beloved and blessed work these years past. I say I could not fight in prayer. But, thank God, I did not need to. The Lord Himself was very near. It seemed that I could whisper His name and feel Him so near. There was nothing to explain, nothing to beg about, nothing to question. The dear Lord was with me and though I walked through the valley of the shadow of death, I feared no evil.

God is witness, how sweet is the perfect peace He gives to those who trust Him and try to walk in His will.

I know that Mrs. Rice was considerably troubled the first few days and found it hard to rest at night. But I think that was not lack of trust. I was only surprised to find that I had no fear, not even any concern about my health, about the outcome of things, when I was so terribly sick, with my swollen, aching head, with my eyes swollen and black, and when I wanted nothing to eat, and could not rest without pain-killing drugs. The Lord was very near. His presence was very sweet. There was nothing to fear.

The dear Lord Jesus died to "destroy him that had the power of death, that is, the devil." Jesus Himself went through the grave and rose triumphant so He could cry, "O death, where is thy sting?" For the child of God, death is only a shadow, and it cannot come to the Christian except when God is ready. Praise the Lord for this sweet truth, good for every day, good for every Christian.

If, in God's mercy, it had been time for me to slip across the thin border, which was so near, I know that there would not have been a bit of fear nor regret, but only the glad joy that I would see the Saviour.

I have felt that my work is not done. America needs me and THE SWORD OF THE LORD, and God has

great plans for us; of that I am sure. But, thanks be unto God, there is nothing between me and the Lord Jesus but the sweetest fellowship, and I do not need to ever pray for "dying grace." I find that grace is already with me, and with all those who trust the Lord and rest in Him.

My sins, so many, are all under the blood. I can look in the dear face of the Lord Jesus and see only the smile of grace!

III. In the Past, Satan Has Tried Before to Kill This Preacher, or to Kill My Ministry

I found long ago that in times of real testing, and when, at great cost of persecution, perhaps, and labor, and steps of trembling faith, Satan tried to kill me or tried to ruin my ministry.

Once, as a young evangelist, I began to preach very plainly about some of the modernism in Texas Baptist schools where I had recently attended. It was a time of real testing, because I was such a thorough Baptist and I wanted so badly the approval of the noble men of God who led the denomination. And you may be sure there was much criticism and some real persecution.

One day a committee came to see me. Two members were teachers in the Southwestern Baptist Theological Seminary and a third was a pastor of the Seminary Hill Baptist Church. They laid the matter on the line very plainly. They represented a large group. If I continued as I was in "allowing the denomination to be embarrassed by the way Dr. Frank Norris used my testimony," then I would be blackballed in the denomination. The *Baptist Standard*, the state Baptist paper, would carry an open repudiation. The Tarrent County Baptist Association would ask every church to close its doors to me. And if I expected to be an evangelist and preach the Gospel and educate my children, I must play ball with the denomination. I must no more appear on a radio station to discuss evolution and modernism.

That night I spent with mixed emotions. I first had a tendency to laugh at the presumption of men who would come to give me such orders. But then I thought that if they made the same threats to ten young preachers, eight or nine of them would probably back out and leave their convictions in order to stay with the denomination. I told God, "If I am serving the kind of God who cannot open doors for me, cannot support my family, cannot bless my ministry without my bowing and scraping and kowtowing to denominational leaders, then I'll quit serving Him. But if I am serving the God I think I am, He can open the doors without the favor of men who try to cover up and hide sin." So the next day I went on the radio and openly and boldly told of the committee's coming to see me and their threats.

My ministry was, it seemed, threatened with ruin. But God had a great ministry for me to stand clear and straight, to defend Christ and the Bible through the years. Satan knew that and wanted to ruin my ministry or shut my mouth.

I remember another case when Satan tried literally to kill me. I soon began to have great independent revival campaigns. We had independent revivals not sponsored by



A friend having a birthday? That's the ideal time to send THE SWORD OF THE LORD. We'll send a lovely two-color birthday card, announcing your gift.

Look over your birthday list now and see who would enjoy a year of THE SWORD OF THE LORD! Only \$2.50 in the U. S. A., \$3.00 for Canadian or foreign subscriptions.

In Prison, and Ye Came Unto Me

By the Editor

One of the evidences which the Lord Jesus will count as showing that one is the child of God, when He comes to reign on the earth, is that one helped the hungry, the stranger, the naked, the sick, and the imprisoned. And those who visit God's people in prison He will reward. So, certainly the Scripture teaches that the Lord Jesus is concerned about people in prison as you see from Matthew 25:36.

The Lord Jesus who died to save sinners and whose Holy Spirit goes to warn and plead with sinners everywhere surely is burdened for men who made some great mistake, who are behind the bars paying a debt to society. We want to help such people and to get the Gospel to them.

Not long ago we had a letter from Captain Hayford of the Volunteers of America concerning lit-

any church, in Decatur, Waxahachie, Sherman, Wichita Falls, Bowie, Bridgeport, and Dallas, Texas. It is amazing to me even yet the enormous crowds that God helped me to get and the literally hundreds of souls saved in these campaigns, and the new churches organized in eight different cities as a result of them.

But if I should go on in this fashion, Satan saw that great harm would be done to his cause. Dr. Sam Morris, then pastor of First Baptist Church of Stamford, Texas, asked Mrs. Rice and me to come out and go with him and Louise to Carlsbad Caverns for a few days. We drove out to preach at the First Baptist Church of Stamford on Sunday, and at Weatherford, Texas, bought a great Parker County watermelon, a little less than a yard long.

After preaching Sunday with Sam Morris, we four then drove out through West Texas. There had been a great rain. Then we had to stop somewhere to eat that big watermelon. There was mud beside the road, but nearby was the Texas Pacific Railroad track with heavy rock ballast. So we took the watermelon to the railroad track and cut it and ate what we could of the big beauty.

As Sam Morris and Louise and I sat on the rail, and Mrs. Rice stood nearby, I felt, subconsciously, a trembling of the rail or some sixth sense warned me. I looked up and close to us, bearing down at some eighty miles an hour, was a Texas Pacific passenger train. There was no whistle. The engineer evidently did not see us. I called to Sam and pulled his arm. He looked up and seized his wife's arm. We rose from the track so that as the train roared by, it missed us actually only by a few inches. It was a time of shocking closeness to death.

What I felt was not tangible. I heard no voice, I saw no vision. And yet suddenly the air around me was filled obviously with a hateful, dreadful personality. It was as if Satan said to me, "I nearly killed you then; I will kill you soon."

Sam Morris was just well beginning his great temperance ministry on the radio. And my tremendous revival ministry was just getting started. Satan wanted to kill us, I was as certain of it then, two minutes after it happened, as I am now, many, many years later.

Again, there came a time when there was a threat to ruin my ministry. Dr. J. Frank Norris had written an article attacking Brother Sam Morris. Dr. Norris was in Detroit, but the article was already set in type. His secretary brought me the proof to read. I told Miss Jane Hartwell, "No, you tell Dr. Norris he must not publish that in *The Fundamentalist*. It is not true, it will do Dr. Morris great harm, it would be wrong to

erature for prisoners at San Quentin, California. We wrote agreeing to help as we were requested to do in providing literature for prisoners, provided the chaplain or other responsible men would see that the literature was properly distributed and used.

Now here comes a nice letter from the Protestant chaplain. He says:

"Dear Dr. Rice:

"I was handed the letter which you wrote on October 5th to Captain Hayford of the Volunteers of America concerning literature for inmates here at San Quentin.

"We would be interested in receiving copies of THE SWORD OF THE LORD; however, as to the number,

that really should be up to you as it is coming as a gift and the men are more than glad to share such material.

"We do have one of your books

in our religious library, *Twelve Tremendous Themes*. Again, any

gifts you would wish to make to our chapel library would be appreciated.

Men have quite a bit of time to read here and we attempt to give them an opportunity to read material worth while.

"It is a simpler arrangement to have all of this material sent to the chaplain, rather than to individual men, and I recommend this procedure.

"Thank you very much for your consideration in this.

"Sincerely,

(Signed) "H. O. Teets

"Warden

"Leonard S. Weed

"Protestant Chaplain"

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"When a Christian Sins

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"I enclose in this letter a copy of my little booklet, "What Must I Do to Be Saved?" If you wish several hundred of them to give out freely to the men, I will be glad to send them.

"In the Saviour's name, yours,

(Signed) "John R. Rice"

Do You Want to Help Visit Those in Prison?

Some reader of THE SWORD will want to pay for those 25 subscriptions requested by the captain in the Volunteers of America and by the Protestant chaplain. Somebody also will want to send money for the other free literature which we are sending, about \$20 worth, carefully chosen. If you wish to help you may send your gift for the Ministers and Missionary Subscription Fund or to our Free Literature Fund.

We can only do what Christian people help us do in this matter. We wait to hear from you. Please write Sword of the Lord, 214 West Wesley, Wheaton, Illinois.

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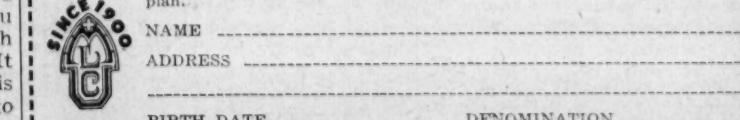
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(Continued on page 8)

With Fractured Skull, Editor Writes

(Continued from page 7)

publish it. He must not publish it."

The secretary insisted that it was already in type, but I said she must call Dr. Norris that it ought never to be published.

As a result, Dr. Norris killed the type on that article, but he wrote me rather sternly and said that he would do what I wished in this matter, but he said that Sam Morris and I and others must realize "that no one can get anywhere in the North, East, or outside of Texas in this fundamentalist movement without the love and confidence of the First Baptist Church," (that is, the First Baptist Church of Fort Worth, Texas, of which he was pastor).

I wrote Dr. Norris and said that I had worked with him for years as a matter of conviction. I worked with him to defend Christ and the Bible and the independence of local churches, and the rights of preachers to be free under God. But I said, "I never worked with you for pay nor for promotion, and I never will."

And I quoted for him the Scripture, "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Ps. 75:6, 7). I told him that I felt sure that Brother Sam Morris and I, and anybody else could get anywhere in the North, East, or outside of Texas that God wanted us to get and that it must never be thought that we would need to depend upon his endorsement, nor cater to him to receive it.

I cannot tell all the story. Dr. Norris had friends immediately get in touch with a church revival campaign which had been planned for me in Binghamton, New York, by Grace Baptist Church. The pastor, with some evident pain, wrote to tell me that the campaign must be cancelled because Dr. Norris said I had turned Pentecostal. I immediately had a dozen men get in touch with the pastor and tell him my position so clear as it has been all these years and in print, on the issues of Pentecostalism, and then I told the pastor I was coming to Binghamton for a revival and there would be no way for him to get in touch with me to stop me.

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A "City of Refuge" for Fallen People

By the Editor

Evangelist Lester Roloff of P.O. Box 1177, Corpus Christi, Texas, has felt led of God to found a "City of Refuge" for the rehabilitation of converted drunkards, discharged and paroled convicts, and others who have fallen into deep sin and need help to get established in good habits in the Christian life. A farm has been secured, the second building is being built. Here is part of Brother Roloff's letter:

"Here is the story: We're taking men from rescue missions all over the land who need a real recovery program by teaching the Word of God and preaching to them every day. We are also taking men out of the penitentiaries who have no place to go or job that they could secure. We had one man to come from the penitentiary yesterday. We're also taking folks that are in trouble who will be paroled to us from the various courts if they would like to commit themselves to the City of Refuge to be taught and also to work while there. We're planning to build one building for unwed mothers and also offer a lot to old people who would like to move to this city, furnish them a little plot for a garden, and they could attend services every day at the chapel or under the brush arbor tabernacle. Especially are we going to emphasize work with drug addicts and alcoholics which as you know is certainly on the increase."

"Many interesting letters are coming from our eighteen radio stations, all of which have been very encouraging. It seems in the minds of the people as well as in my own heart such a venture is overdue. The City of Refuge is located six miles west of Lexington, Texas, between Houston and Waco. We make no charges for any of the services and will try desperately to make a place for everybody who wants to come."

"We hope readers will pray for Brother Roloff in this earnest effort.

backs on every person, every denomination, every organization, and leadership which spits on Jesus Christ and plays down the Bible and the blood.

That way is a way of persecution, of misunderstanding, and yet I know God wants me to take this way.

If God had wanted to teach me to love Billy Graham, that was not necessary, for I have already loved him for years with a passionate devotion and friendship. If God wanted me to boost revival, I did not need to fall down the staircase and land on my head on the concrete. For already, God knows, with so many tears and with such sacrifice and labor as most people cannot imagine, I have defended revivals and sought and prayed for and supported them.

But it is with real burden and with very great suffering that I have come to the conclusion that I must draw the line and show what is wrong about yoking up with unbelievers, even as Dr. Billy Graham is yoked up with them in the New York Crusade.

So I think God means to bring some great victories through THE SWORD OF THE LORD in the next year or two. I believe the circulation of THE SWORD will greatly increase, I believe that it will have more influence than ever. I believe that it will, by God's grace, be used to turn back tens of thousands, even hundreds of thousands, to loyalty to Christ and the Bible and the separated life. I know that God wants us Christians to go outside the gate with Jesus, bearing His reproach. I know that He wants us to rejoice when we are persecuted for righteousness' sake. I know that we servants are no better than our Lord. If the world hated Jesus, then if we are enough like Him, the same world will hate us, too. And I must call Christians for Christians to be against modernism, for Christians to turn their

Jungle Doctor Attacks Witchcraft

(Continued from page 3)

be used in the operating theater. Both the dressers were singing at the top of their voices, "Shall We Gather at the River?"

Soon the scrubbing and rinsing was over, and the old man sat out to dry in a secluded corner in the brilliant sunlight. Kefa came out from the dispensary with a salmon-tin filled with a queer greenish ointment. I looked at it.

"That is very bad color for sulpher ointment, Kefa."

The dresser laughed. "It does not show on black skins, Bwana, and moreover, it is made from spent oil from your motor-car. That is very cheap, and oil is very dear these days."

It was just another of our makeshift methods of running a sixty-bed jungle hospital for the cost of two beds in a homeland hospital.

From head to foot the old man was rubbed. He feebly protested, but Kefa drew a most alarming word picture of *dudus*, and the old man lapsed into silence. For over an hour he sat in the sun while his loin cloth was being boiled, freed from insects and dried.

"H-e-e-e-e-e-e-e," said the old man, "truly you have wisdom in this place."

"Yes, father," said James. "This wisdom comes because we have left the ways of magic for the ways of God."

"Hongo!" said Mukombi. "It is hard to understand all this. I am too old."

James smiled, and said, "Father, were you too old to understand the disease of your skin? Does your age prevent you from feeling itch?"

"No," said the old man. "Indeed I understand my disease. H-e-e-e-e-e-e-e, how I itch!"

"Well," said James, "the message of God that we bring to you is of a disease—sin—that makes life miserable, even as scabies does, but, unlike scabies, it kills."

"Kumbe," said the old man.

"Yes," said James, "it kills the body and the soul."

"But is there no way out?"

joy and my voice trembles as I dictate) maybe God will allow me again to spend more time in great city-wide revival campaigns. I know that we must center on revival and soul winning always, even as we defend the faith.

And now you have heard these meditations from my poor cracked head, and I hope that multiplied thousands will join in daily prayer for me. Pray that I may be faithful. Pray that I may have wisdom from Heaven. Pray that I may have boldness that will not tremble at any threat, nor dodge any proper issue that I ought to take sides on. And pray for the power of the Holy Ghost upon me and that God will raise up friends.

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As I think on these things, I am very near to tears. I have been wanting to sing for days. When I talk over the words of a song, my eyes often fill with tears, and when I try to sing, my voice breaks with emotion. But the sweet Saviour is very close and He will help, I know. For His sake and for the sake of others, will you send subscriptions? Rush your subscriptions today to THE SWORD OF THE LORD, 214 West Wesley, Wheaton, Illinois.

— THE END —

James spoke very earnestly:

"There is, but so severe is the disease of sin that Jesus Christ, God's Son, died so that He might conquer it."

"H-e-e-e-e-e," said the old man, "this is a thing I cannot understand."

"Well," said Kefa, "be here tomorrow for further washing and more ointment. This disease is not cured in one day. You do not kill a snake with just one hit."

I went back into the laboratory. Daudi was staining slides.

"Daudi," I asked, "how is Yona getting on with his work?"

"Bwana," replied my head dispenser, "he's splendid, he's learned his work of giving injections very quickly, he looks after the syringes very carefully and not one of the needles has been blocked since he took over. I feel we can trust him to give all the injections in the men's ward and the children's ward now."

"Right," I said, "and add to the list of injections the name of the small boy, Mbili, whom we brought back yesterday for eye treatment. Somehow or other he's got pneumonia."

"Yah," said Daudi, "pneumonia! Bwana, and did not the people say that a spell had been cast against his life?" He shook his head. "Bwana, these are not idle words, they are the works of the Devil; it doesn't frighten you, you who are a white man, but, heh, it frightens me, and my people are terrified; they know the power of a spell to kill."

"Daudi," I said, "there's only one thing to do. We will trust in God and give the right medicine.

(Continued on page 9)

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Jungle Doctor Attacks Witchcraft

(Continued from page 8)

Let us first ask God to give us wisdom and to keep us from making mistakes."

We knelt together in the dispensary. As we got up from our knees I gave Daudi instructions as to how the sylphapyridine should be given to Mbali.

"An injection every morning, Daudi," I ordered, "just that



amount." I pointed to the report book.

He nodded. "I will tell Yona, Bwana."

An hour later I saw Yona, coming back from the ward with an enamel tray, and on it were his syringes, his needles, and this life-giving drug which spelled the death-knell of such things as pneumonia, meningitis, and malaria.

That evening I examined Mbali again. He was definitely worse. His temperature had shot up, he breathed with difficulty, and there was that peculiar grunt about his breathing so characteristic of pneumonia in a child. I ordered another injection and went home feeling very concerned for that small boy's life. The morning temperature was still higher, and I put little Mbali on the seriously ill list. Even then I fully expected him to re-act quickly to the sulpha drug that he had been given; his temperature should come down in a matter of hours.

In the quiet of the afternoon I went to see him again. Over the plains the sun beat down on the brownness of desert country. Nobody moved about at that time of the day—only the insects were busy. I sat beside Mbali's bed and took his pulse.

The child was dying. His condition had gone from bad to worse. I listened to this heaving little chest with my stethoscope and wondered just why he was not reacting to the medicine given.

My thoughts were interrupted by the mother of the child in the next bed, whose eyes I had operated upon. If ever I had had a good patient it was that little boy, and if ever a mother had carried out all the instructions it was that woman.

"Bwana," she said, "he's very sick."

"He's dreadfully sick," I replied. "He's so sick that I am afraid he will die."

"Hongo!" said the woman, raising her eyebrows, "and he's the child they have bewitched."

"I don't know how to deal with this problem," I said, "he's getting all the medicines that should help him, but something's wrong. I will ask God to show me the way out."

"Bwana," she said, "these days I have learned to speak to God also."

So we knelt beside the small boy's bed, and I asked Almighty God to help, and then the woman prayed. It was just plain talking to God. A few moments later she said:

"Bwana, how will God answer our prayer?"

"I don't know," I answered, "but He will somehow, you will see."

"Bwana," said the woman, "the medicines of this hospital are very wonderful. There are the clear injections and there are the white injections, and there are eye medicines."

I nodded and bent down to count the small boy's pulse.

Suddenly she said, "Bwana, wouldn't the white injection help this child? He has the same trouble as the little boy who got better in that bed over there."

"But," I said, "of course he is getting the white injection; that's the medicine that makes them better."

"He is not getting it," said the woman, "the medicine he gets is the color of water. I saw it in the syringe."

"Is it?" I said. "You're sure?"

She nodded, and I hurried out, and finding Daudi, said, "Call Yona."

"Bwana," said Daudi, "it is his afternoon off. He asked leave to go to the Indian shop, ten miles away, and borrowed the hospital bike."

"Daudi," I asked, "have you noticed that Yona has had more money than usual recently; has he been buying clothes or cattle?"

"Hongo!" said Daudi, scratching his head, "I did hear that he had bought three cows."

"Have you any idea," I asked, "where he would be getting the money?"

"No," said Daudi, "he is still a junior dresser and his wages are not large, twelve shilling a month only, with his clothes and food."

Samson came in at that moment. "Bwana," said he, "you know Yona?"

"Yes," I said, "I know Yona."

"He's gone to buy a pair of pink velvet shorts. I told him that if you saw them you would not have joy, but he said he would wear them when you were not about."

"Samson," I asked, "have you noticed that Yona has had more money than usual lately?"

* My dispenser nodded. "He seems to have quite a bit, Bwana. I thought perhaps he had received a gift from his relations."

While I had been speaking I had been busy with a chemist's scales with a large test-tube and a spirit lamp. Carefully I measured the white mixture, loaded a syringe with it and hurried off to the children's ward. A few minutes later Mbali was given one of the largest injections that I have given to a child his size.

Sitting on the veranda as I came back was a man—a flash type, wearing the particular style of pink corduroy velvet shorts to which I objected. His shirt was emerald green and his socks (the feet of which were completely worn out) were of brilliant red.

"Ah," I said to Daudi, "the rainbow has come to earth."

"Yah," said Daudi, "and shortly the thunder will start; listen to his story."

"Bwana," said the colorful youth, rolling the whites of his eyes, "your medicine gave great pain."

"I have given you no medicine," said I. "I would have remembered you if you had come to the hospital."

Daudi grinned.

"Heh," said the lad, rubbing himself in the region of his hip pocket, "I got injections from the hospital."

"Bring me the injection book," I ordered Daudi. "Now, what's your name?"

"Sulimani," he replied.

I looked through the list of those who had received injections. His name was not there.

"No," I said, "your name is not there. I cannot give you medicine if you have not been at the hospital."

"Bwana," said Sulimani, "I did not get the injection here; I got it at the house of one of your dressers. He said he had the better medicine, the medicine you use for yourself. He has given me six injections now, and yah, I am sore."

"How much did he charge you?" I asked innocently.

"A shilling each time, Bwana."

"Would his name be Yona?" I asked.

The African nodded.

"There you are, Daudi, the whole thing is solved. This wretch of a Yona has been stealing the medicine from the children and from the men and giving it to people outside to make money for himself."

I dealt with Sulimani briefly and effectively.

An hour later Yona returned. I called him into my office and then faced him with the situation. Incredibly he denied it, but looked as guilty as could be.

"Yona," I said, "I have no choice in this matter. The Chief will deal with your case. He will give you the punishment you deserve. Have I not discovered syringes and medicine hidden in your house?"

Have I not heard from Sulimani the story you told him, and have not I seen little Mbali, who was dying because you listened to the tempter's voice?"

The Chief dealt very thoroughly with Yona, and he was suspended from his training for six months.

Little Mbali, however, picked up quickly, and three days later was out of danger. This, however, was not the story that his relations

"Yield Yourselves Unto God"

(Continued from page 1)

the striking phrase for "A body didst thou prepare me," is "mine ear hast thou opened (or bored)." When a slave who had become free wished to remain a voluntary bondman in the house of the master he had come to love, he stood by the doorpost while the master pierced his ear with an awl. Ever after the pierced ear marked him as one who, though entitled to freedom, had joyfully yielded himself to the loved master as a willing slave for life. The Holy Spirit uses this figure as a vivid picture of the absolute and loving submission to the will of the Father of Him who said of Himself, "I came down from heaven, not to do mine own will, but the will of him that sent me," and "I am among you as he that serveth." Even thus would God have us, who are all "sons of God by faith in Christ

Jesus," offer ourselves in glad surrender to the Father.

Nor need any humble soul who has so offered himself to God ever doubt that he belongs to God. For all His children belong to Him before they offer themselves to Him. Consecration does not confer ownership, it presumes it. It is not in order to be His, but because we are His, that we yield up our lives. It is purchase that gives title; delivery simply gives possession. The question is not, "Do I belong to God?" but "Have I yielded to God that which already belongs to Him?"

Writing once to a friend concerning this point, as to whether one surrendering to God could without doubt say, "I am Thine," there came back this luminous statement:

"You are God's already, by purchase; now deliver the goods!"

How true, how simple. "Ye are not your own." Why? Because "ye are bought." The text shows us clearly that the title to our lives is with God; the possession with us. The offering to God is thus simply giving to God that which already belongs to Him by right of purchase. Wherefore we need never have any fear of non-acceptance; never any doubt that we are His. That was settled when He purchased us; yea "before the foundation of the world" He chose us in Christ Jesus. The question is, have we yielded possession, have we delivered the goods? You go to a jeweler and buy a costly diamond, paying him for it, and leaving it in his possession to be called for later. The next day when you call he refuses to deliver it. By law you are its rightful owner, but he unjustly keeps you out of possession. Even so God in His love rifled Heaven of its rarest treasure to purchase us, yet we may refuse to yield Him the life so ransomed. And this brings us to the next thought, that surrender is

had heard. One morning, to my amazement, I heard the sounds of a rather brisk argument going on in the children's ward.

"No, you cannot come in," came the nurse's voice, "the Bwana doesn't allow all friends and relations to come in at once, two and no more!"

I went to see what it was all about, and there were Mbali's father and all varieties of relations, including his uncle the mat-maker.

"Yah," said the father, "he was bewitched. We hear, Bwana, that Mbali is dying."

I walked into the ward just in time to see one of the relations giving Mbali something out of a gourd.

"Come and see him for your-



selves," I said, as the old woman shuffled from the ward.

The child's eyes were still red and he had a cough, but he was far from dead.

"There," I said, "what do you think of him?"

"Heh," they said, "this is not the news that we heard."

"Well," I said, "he's now getting much better and I feel he will be all right; you may be with him for a little while, but don't disturb him."

Soon I saw the relations wending their way over the plains again, walking single file. It was late that evening when a messenger came running to my home.

"Bwana," he said, "Mbali is having fits."

As I ran through the darkening night I had before me that impression of an old African woman furtively giving the child something out of a gourd. I dashed into the ward panting. The small boy was convulsing. Convulsions are a horrid sight at any time, but the whole thing to me pointed to strychnine poisoning. Action was required. Injections were given and quite a lot of other things, the details of which are hardly necessary and may well be imagined!

By midnight the child was again out of danger. My cook had thoughtfully filled a thermos with tea. Daudi and I drank a cup each. It was just before midnight, and a hyena howled outside the hospital.

"Well, Bwana," said Daudi, "now I see! If your bewitching doesn't come off, well, add a little poison."

"And Daudi, if your staff doesn't inject the right medicine, your patient dies. It is all very complicated, isn't it? I only hope nothing more happens to Mbali."

And it was perhaps just as well that I didn't know the future!

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grossed in my own worldly plans, pleasures, and ambitions, and I do not care to yield my life to Thee!"

In I Samuel 10:27, we read concerning Saul, their king, that "The children of Belial . . . despised him, and brought him no presents. But he held his peace." So our King left His throne in the Heavens, took upon Himself the form of a servant, and died a death of agony and shame that we might be exalted to share His eternal glory. Yet we may in effect despise Him, and refuse to bring Him that gift of all gifts for which His heart is yearning—the gift of ourselves. Withal He will not coerce us: He does not clamor against us, He simply holds His peace. And why? Because Love expects a voluntary return from the dearest object of its suffering and sacrifice, and when none is given, Love is grieved and wounded silence holds its peace. Look not, unyielding one, for the Christ to cry out against you: to upbraid and reproach you: to vehemently command you to this step. The very delicacy of Love forbids it.

What wife who truly loves, after that she has toiled, and suffered, and sacrificed, and poured out her very heart's blood for him whom she loves, would not shrink from the thought of extorting a response to her devotion by commands, censure, hints and reproaches? The quick instinct of love looks for a spontaneous and voluntary response, and will grieve in silence rather than attempt to force it.

What fragrance is to the rose, color to the sunset sky, spotlessness to the falling snow, voluntariness is to the surrender of the life. The very fragrance and sweet savor of Christ's sacrifice is that it was the freewill offering of Love. He looks for the same from us. This is why the Word of God is not filled with command to yield the life. This is why, when Christ speaks, He cries, "I BESEECH you, brethren." It is Love that is speaking. And every page that is crimsoned with His blood; every verse that tells of His sufferings; every line that chronicles His sacrifice, is Love speaking to us. If these waken in us no response, then our King is silent. For Love would rather hold its peace than extort the response which the vision alone of its suffering and sacrifice should quickly prompt. Furthermore, surrender is

III. The Voluntary Offering of Ourselves

It is ourselves that God wants. No gift of money, time, service or talents will meet the yearning of His heart for ourselves. For God is love, and Love would above all things have the heart. Thus surrender is a transaction between Redeemer and redeemed, and whatsoever falls short of the sacred gift of a yielded heart falls short of all. There is that in the heart of the poorest and most

(Continued on page 10)

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"Yield Yourselves Unto God"

(Continued from page 9)

degraded which shrinks from money when it needs love. How much more so with the Lover of our souls. Silver and gold, time and talents, ministry and service, are acceptable to God as an *accompaniment* of surrender, but never as an *evasion* of it. There are those who will give wealth, time and effort, but who in their secret hearts have never yet yielded themselves to God.

When in the silence and secrecy of their own communion with God, this issue rises before them, they tremble and grow pale, and shrink back from this definite transaction with God. And yet if God is to be all to us, we must yield all to Him. Never can that confidential relationship between the Redeemer and His redeemed, which is the highest blessedness of the believer's life, be established until we give ourselves to Him who gave Himself for us. Without this yielding of ourselves to Him we have not, in a profound sense of the word, received Him as *Lord*, even though we know Him as Saviour. Have we ever pondered this distinction? Paul calls Him "Jesus Christ our Lord." "Jesus" we know:

"Thou shalt call his name JESUS: for he shall save his people from their sins."

"Jesus—Saviour;" how much the word means! "He has saved us from the guilt of sin; He is saving us from the power of sin; He will save us from the presence of sin." We know the peace of remitted sin; we know the victory over defeated sin; we shall some day know the glory of vanished sin. As Saviour we know whom we believe, and know that He is able to save unto the uttermost all them that draw near to God through Him. As Saviour He never fails in time of need, has never lost a battle for the weakest soul who puts his trust in Him. However fierce the temptation to those who trust Him, He will always "WITH the temptation make a way of escape." Verily we rejoice in Him first of all as Jesus!

So also do we know Him as Christ—the Anointed One. For He has anointed us with His own Holy Spirit. And the anointing which we have received of Him

abideth, and we need not that any man teach us. That Holy Spirit, the very Spirit of Jesus, the Spirit of God, dwells within us. He comforts; He guides; He gives love, joy and peace; He purifies; He reveals the things of Christ; He makes us like Christ: He will unveil in us the very glory of Christ.

But this Son of God whom we confess as our Saviour, and joy in as our Anointer, do we also receive as *our Lord* (for Lord means MASTER), owner and proprietor of OURLVES absolutely and forever, by right of redemption? Beloved, is Jesus Christ our Lord, in the fullest sweep of the term? Have we gladly yielded to Him the Mastership of ourselves, our lives, our all? Or, have we accepted the privileges of redemption, in salvation and anointing, without acknowledging the claim of redemption, namely, *Mastership—Lordship?* Is He Master of ourselves, our gold and silver, our affections, thoughts, time, talents? How can any one in this respect call Jesus Lord, save by the Spirit? Beloved, does that Spirit which witnesses to you of remission of sins, and sealing of the Spirit, also bear witness with exultant joy to the acknowledged ownership, the absolute, undisputed Mastership of Jesus Christ as Lord of your life?

"Why call ye me Lord, Lord, and do not the things which I say?" When Mary said "they have taken away my Lord"; when Thomas at the vision of His wounds cried out, "My Lord!"; when in the gray dawn by the sea the disciples whispered, "It is the Lord"; that word *Lord* was fraught with a significance which does not seem to be wrought into the fabric of our lives as it was in theirs. He was "the Master" to them by their own glad, grateful, voluntary choice. They crowned Him Lord of all, not merely in a flight of song, or a burst of sentiment, or in a moment of transient emotion. The master-passion of their lives was to be wholly for Him who had given up all for them. They were in blood earnest in their dedication to Him. The scene in Acts 2:44, 45, enigma as it is to an undedicated life, glows with the splendor of the very presence of Him who was so literally crowned as *Lord*

of all, that in that remarkable multitude "neither said any of them that aught of the things which he possessed was his own!" Beloved, is Jesus Christ not only your Saviour, your Christ, but also your Lord?

IV. The Voluntary Offering of Ourselves Unto God

Not to a calling, a field, an occupation, or a principle, but to God. We do well to note this. For with many the thought of the yielded life is always linked with the mission field, the Gospel ministry, or some other special form of service. Immediately that the claim of Christ upon the life is pressed home there comes up the test, "Can I preach the Gospel, or can I go to China, or India, or Africa?" Now God does not call us to surrender to a field or a calling, but to yield ourselves in blank to *Him*. The real issue is not will I go to Africa, but do I trust God enough to place my life in His hands without regard to the particular place or form of service in which He may desire it. Paul says of the Macedonians that "[They] first gave their own selves unto the Lord, and then unto us by the will of God" (II Cor. 8:5). That is, having settled in their own minds that they could "trust the Man who had died for them" and that His will was the best thing in the universe for them, they first gave themselves without reserve to Him. Thus yielding to God, the Holy Ghost, filling them with Himself, filled them with a glad and willing obedience to the particular acts of service or sacrifice which God, in His will, had for them. "First, . . . unto God; then unto us by the will of God." This is the divine order. The real battle is fought over this. "First, . . . unto God."—The real victory is to trust His will without regard to what His will may be or where His will may lead: to yield ourselves to God, rather than to struggle to go to the foreign mission field against an unyielding will. When the struggle to give ourselves wholly unto God is settled, then the battle is won. For the Holy Spirit fills the wholly yielded life with such a glad spirit of obedience as to make the after-doing of God's special will for us the joy and delight of our life.

The true missionary, once yielded to God, goes to his field not

(Continued from page 1)

lition, but is there a boom in righteous living?"

A Chinese gentleman who visited America, and observed the great numbers going to church, said:

"It is an easy thing to be a Christian in America; it is the popular thing."

John Wesley (1703-1791) was a churchman before he was "born again." His experience is an outstanding proof that one can be a churchman, a member of some church in Christendom, and yet not be a real Christian. Every CHURCHMAN should read and heed this testimony from his own *Journal*, Fresh from Oxford, England, he went to America "to convert the Indians." But Wesley was not satisfied with his own spiritual condition. He sought the "advice" of a genuine Moravian missionary and Christian pastor. This "pastor" said to Wesley: "My brother, I must first ask you one or two questions. Have you the witness within yourself? Does the Spirit of God bear witness with your spirit, that you are a child of God?"

with doubt and reluctance, but with unspeakable gladness, born of a freewill service to the God whose he is and whom he serves. Wherefore when such tests as above enter into the arena of our struggle to yield to God, let us meet them by saying, "Lord, I give myself wholly to Thee, to do all Thy will, and if this be Thine after-will for me, Thou wilt give me grace to do it with joy when that time comes." The grace to do some special act of God's will comes abundantly to him who has yielded himself to do all of that will. And this brings us easily and naturally to the last thought in the definition of surrender, that it is:

V. The Voluntary Offering of Ourselves Unto God to Do His Will Instead of Our Own

This is the supreme aim and purpose of the yielded life. The will of the flesh and the will of God are in discord. Fallen man is in rebellion against the perfect

John Wesley wrote: "I was surprised, and knew not what to answer. He observed it, and asked, 'Do you know Jesus Christ?'"

John Wesley answered: "I know He is the Saviour of the world." Spangenberg, the Moravian missionary, said: "True, but do you know He has saved you?"

John Wesley replied, "I hope He has died to save me."

The pastor said, "Do you know yourself?"

Wesley then replied, "I do."

Yet he wrote in his *Journal*, "But I fear they were vain words."

When he went back to England from America he wrote: "I went to America to convert the Indians; but O! who shall convert me? who is he that shall deliver me from this evil heart of unbelief?"

Then he gave to the world this formal testimony; and let all CHURCHMEN note it:

It is now two years and almost four months since I left my native country, in order to (Continued on page 11)

Every Man's Need

(Continued from page 1)

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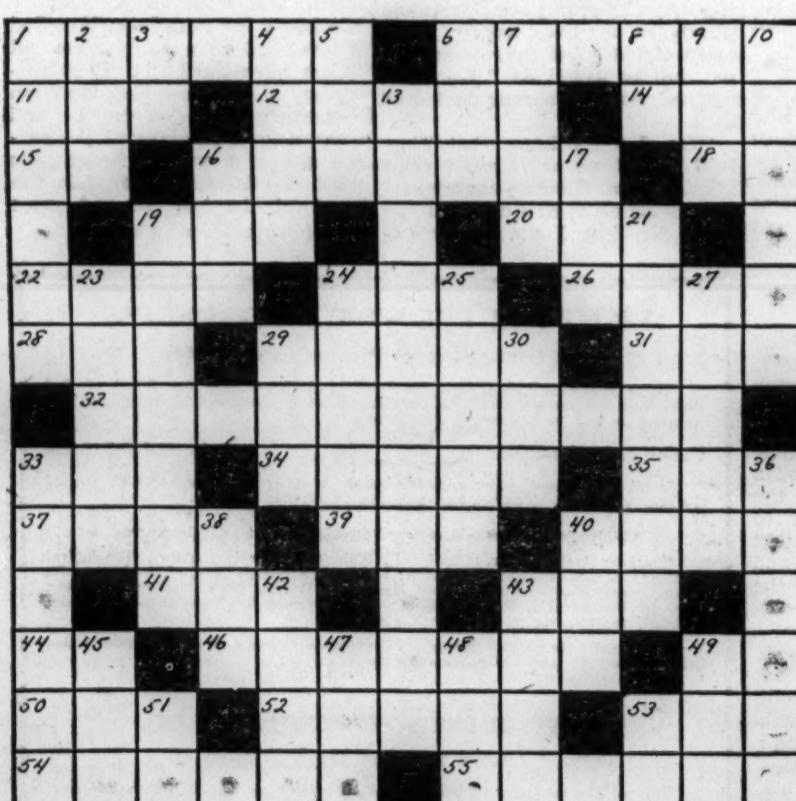
Then he gave to the world this formal testimony; and let all CHURCHMEN note it:

It is now two years and almost four months since I left my native country, in order to (Continued on page 11)

will of God. The redemption of Jesus Christ would bring him back into perfect accord with that will, and looks forward to the day when that will shall be done as perfectly in a redeemed earth as now in Heaven. Wherefore to do the will of God, and no longer do the will of the flesh, is the only attitude the child of God, who is to joy in that will through all eternity, can possibly take in the fleeting years of his pilgrimage on earth. Surrender is simply the voluntary act which places him now in that attitude. Such surrender is not an act of merit, or self-righteousness, by which the yielded life wins or deserves more from God than the unyielded one. But that surrender is predicted upon the manifested fact that the God of all grace, eager to carry out His perfect will in the life of His every child, can do so only as that life is yielded to Him, His all-wise dealings in it, and His glorious purposes for it.

(From the pamphlet, THE SURRENDERED LIFE. From Silver Publishing Society, Bessemer Bldg., Pittsburgh, Pa.)

Forbidden Things . . .



Name _____
(PRINT)

Address _____
(PRINT)

City _____ Zone _____ State _____
(PRINT)

correct. SAVE THESE CARDS. THEY ARE IMPORTANT. When you have five cards, mail them to me, and you will receive the books offered for May. If you prefer a book previously offered, please indicate your choice, and send four cards, or if you wish *Sword Revival Songs*, send five cards. The answer to puzzle No. 19 will appear in the May 24 issue of THE SWORD OF THE LORD.



HERE ARE THE RULES. PLEASE FOLLOW THEM CAREFULLY.

1. Fill in the empty blanks according to the clews given. Answers must be complete and correct.

2. PRINT (not write) your name and address in the blank below the puzzle and mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. We cannot return entries. If you do not wish to cut up your copy of the paper, you may print the answers according to the clew numbers given.

3. To have this puzzle count toward receiving your copies of the featured books-of-the-month, your entry must be postmarked by midnight, MAY 18. If your paper arrives after the deadline date, please send the answer and tell us the date your paper arrived. Each weekly entry will be checked, and you will receive a post card if your entry is

Clews Across

- Word of honor
- An Israelite of extraordinary strength
- Humble animal
- Town in Phrygia, near Troas (Acts 20:13)
- A high priest
- Egyptian god
- Inhabitants of Maon (Ezra 2:50)
- Exist
- Velvet black mineral used for jewelry
- Help
- Expert diving bird; a merganser of northern Europe
- Pale
- Babylonian god of wisdom; also a hill in Moab
- Firstborn of Nahor (Gen. 22:21)
- One in David's line (I Chron. 3:21)
- Young boy
- An Assyrian king who visited King Hezekiah
- Book of the New Testament (abbr.)
- Valley where Achan was stoned to death by the Israelites (Josh. 7:24)
- Firstborn of Nahor (Gen. 22:21)
- One in David's line (I Chron. 3:21)
- Young boy
- An Assyrian king who visited King Hezekiah
- Book of the New Testament (abbr.)
- Valley where Achan was stoned to death by the Israelites (Josh. 7:24)
- Firstborn of Nahor (Gen. 22:21)
- Citadel of Moab (Isa. 15:1)
- Son of Cainan (Luke 3:35)
- A game
- The everlasting God (Heb. 4:4)
- Steward of Abraham's house
- Place near Bethel where Israel was smitten (Josh. 7:2)
- Son of Jether (I Chron. 7:38)
- Old name for Assyria (Ezra 4:2)
- Open (poetic)
- Son of Ulla, of the house of Asher (I Chron. 7:39)
- A cornfield weed — rn —
- Country now known as Asia Minor
- Direction
- Palm leaf — 1 —
- The builder of Nineveh and a mighty hunter (Gen. 10:9)
- Inhabitants of Susa (Ezra 4:9)
- Enclose — w
- Mineralogy (abbr.)
- King Ahab's wife
- Samson's wife who betrayed her husband
- Meditated
- Wreck
- Abram's brother — also his grandfather
- Language confounded here
- Collection of facts
- Saul's grandfather (I Chron. 8:33)
- Mother of Samuel
- A prophet who interpreted the king's dreams
- Eggs of fishes
- Sons of the American Revolution (abbr.)
- Plural of 9 down — — e
- Son of Joktan, usually spelled with an "h" (Gen. 10:26)
- Oratorio (abbr.)
- Island (abbr.)
- Rearrange "Duz."
- Monkey
- One
- Ancient holy city of Lower Egypt

Answer to Puzzle Number 17:

XVII



Clews Down

- Father of some who returned to rebuild the temple (Ezra 2:3)
- A king of Judah
- Royal Society (abbr.)
- A freed man — t
- Rearrange "she"
- Heir

Every Man's Need

(Continued from page 10)

teach the Georgian Indians the nature of Christianity; but what have I learned myself in the meantime? Why (what I least of all suspected) that I who went to America to convert others, was never myself converted to God.⁴

God has purposely and designedly put Nicodemus and Paul in His Book to teach you, O church member, O nominal Christian, that you "MUST be born again." Many churchmen and many churchwomen are not "born again" ones.

Many years ago in India I visited in company with a missionary, the famous Pandita Ramabai, a former Brahmin, and then founder of the Mukti Orphanage for (famine) girls. We had a meal together, Indian style. She was a churchwoman before she was "born again." She heard about Christianity, and said, "This is what I want. Christianity will satisfy the longings of my heart. I will embrace the Christian religion." She did embrace Christianity, and later sailed for England, where she was baptized and confirmed. She joined a church in England. "One night she happened to be listening to a message on the New Birth. Never before had she been told that she 'must be born again,' born from above. She was convicted, and right then and there she accepted Jesus Christ as her personal Saviour."

Here is her own testimony to churchmen and churchwomen: "I found the Christian religion, but I did not find the CHRIST of the religion."⁵

One may even be a minister of a Christian church, and yet not know the experience of the new birth. The Rev. Henry Wilson was a minister of the Church of England, but he was not born again." He went forward "to the altar in the Salvation Army barracks," and got saved. His bishop "deposed him from a curacy in Kingston, Ontario" for it, but he became associate pastor with Dr. A. B. Simpson in the Gospel Tabernacle, New York City.⁶

I knew a man who was a churchman and a minister in the Lutheran Church. I heard him tell it himself—that he preached and prayed behind "the sacred desk," yet he was not "born again," he was not a New Testament Christian. He became one, however, by the Word of God and by the power of the Spirit of God.

I had a friend who was an elder in a Presbyterian Church. He taught, or should I say, he tried to teach, a Sunday School class. He told me that he was not a born-again Christian. He afterwards became a new man by the power of the Gospel and the Spirit of God, and became a minister of the Word.

The Lord Jesus told Nicodemus, a religious man, a churchman, that he "must be born again." The new birth is, therefore, EVERY CHURCHMAN'S NEED. Is the one reading this sermon a church member? Have you been "born again"? If not, you may be.

II. Every Man's Need

When the Lord said, "YE must be born again," He included all mankind. The word is plural: "YE," you, Nicodemus, and everybody else. He also showed the NEED of EVERY MAN when He said, "Except [one—any one] be born again, he cannot see the kingdom of God" (John 3:3).

He said it with the most solemn emphasis: "Verily, verily," truly, truly, of necessity, of necessity, "I say unto thee, Ye must be born again." He said it twice, "Except . . . Except." He Himself could not have stated it in stronger terms—"YE must be born again." The Lord said that "be-

cause he knew all men, And needed not that any should testify of man: for he knew what was in man" (John 2:24, 25), and therefore He knew EVERY MAN'S NEED. It was the first thing He said to Nicodemus, and it was "His first fundamental word to humanity." By that one word of Jesus all men are brought face to face with the "supreme necessity"—a spiritual birth, a new life. "YE MUST BE BORN AGAIN."

The Lord also said to Nicodemus, and He speaks it to you, "That which is born of the flesh is flesh," and it cannot be anything else. Therefore you need to be and "must be born again," if you expect to "enter into the kingdom of God." Man that is born of a woman is unclean, and "Who can bring a clean thing out of an unclean? not one" (Job 14: 1, 4). It is in this connection that John wrote in his Gospel that those who believe and receive Christ "become the sons of God," and then declares that they "were born, not of blood—not by self-effort, or the deeds of the law, or a "good" life—nor by the will of man—not by the mere rite of baptism, or confirmation, or ordination, or being called "Christian" by others—but of God—that is, by a work of the Spirit of God, an impartation of new life from God.

Tertullian, the Latin Church Father, said, "Persons are not born Christians, but made such." Matthew Henry wrote, "Grace does not run in the blood, as corruption does." A preacher who has more recently left us said, "There is nothing in any blood inherently of the Spirit-life, and there is nothing in any blood which secures to the man in whose veins it runs the possibility of the New Birth and the new beginning."⁷

The new birth, the new life from God is EVERY MAN'S NEED because ALL MEN are "by nature the children of wrath," and are "dead in trespasses and sins" (Eph. 2:1, 3). And that includes you, O man who reads these lines, if you are living "according to the course of this world, according to the prince of the power of the air." If you are "fulfilling the desires of the flesh and of the mind," you have a need, whether you are conscious of it or not. If you die without Christ, you will "die in your sins," and where He is you "cannot" go, as He said (John 8:21, 24).

The new birth from above, a new life from God, is EVERY MAN'S NEED because every man is radically and inwardly corrupt. The Bible says so. "And God saw that the wickedness of MAN was great in the earth, and that every imagination [the purposes and desires] of the thoughts of his heart was only evil continually" (Gen. 6:5 marg.). The Lord said through His prophet, Jeremiah, "The heart is deceitful above all things, and it is incurable" (Jer. 17:9, Hebrew). You cannot cure your own natural state, as God has said again, "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil" (Jer. 13:23). The Lord therefore says to you, "Marvel not that I said unto thee, Ye must be born again."

III. What Is the New Birth?

Every man needs to be "born again," or as the word means, to gain the kingdom of God" (John 3:3). He said it with the most solemn emphasis: "Verily, verily," truly, truly, of necessity, of necessity, "I say unto thee, Ye must be born again." He said it twice, "Except . . . Except." He Himself could not have stated it in stronger terms—"YE must be born again." The Lord said that "be-

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Every Man's Need

(Continued from page 11)

"And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life" (John 3:14, 15). Nicodemus knew that story well, for he was "the teacher of Israel." He knew that "the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died" (Num. 21:6). He knew that "the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole," and he knew "that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Num. 21:8, 9). And Jesus told Nicodemus to make the application to himself. The poison of the bite of sin has affected EVERY MAN and is in EVERY MAN; but the Son of man, Jesus Christ, was "lifted up" on the cross. He "bare our sins in his own body on the tree" (1 Pet. 2:24). You are to look at Him, and see Him there for you, and in the look of faith you will find new life: you, too, will "live."

*There is life for a look at the Crucified One,
There is life at this moment for thee,
Then look, sinner, look unto Him and be saved,
Unto Him who was nail'd to the tree.*

The Bible declares that "the Word of God" is the "seed" you must receive into your heart in order to be "born again." The Apostle Peter is the authority for that—"Being born again, not of corruptible seed, but of incorruptible, by the word of God" (1 Pet. 1:23). Here are some illustrations of souls who were born again, born into the spiritual family of God through believing and receiving the Word of God, the Bible.

A young Jewess was told by her father that it was not necessary for Jews to read Isaiah 53. She became curious and asked why. She was told it was for Christians. Then she wanted to know what a chapter for Christians was doing in the Jewish Bible. Her father became angry and commanded her to keep quiet. She copied that chapter on a piece of paper and carried it in her shoe; she took better care of it than some people do of money. After two years she came to America. She looked at it every chance she had of being alone. While in New York, one day she heard a woman read that very chapter and say that it referred to the Lord Jesus Christ. The Jewess was satisfied that it did, and she confessed Jesus Christ as her Lord and Saviour.¹⁰

The Rev. John Williams, born June 29, 1796, martyred missionary of Errromanga, was saved when a young man, by the Word of God "from the sink of iniquity into which he was rapidly plunging." A lady observed him waiting near a tavern, where he had agreed to "meet with some ungodly companions." It was a Sunday evening. She "kindly urged him to accompany her to evening service in the Tabernacle." He reluctantly consented to go. The minister preached a sermon on the words of Jesus, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26). He accepted the Word of God that Sunday evening, and was born again. He said, "From that hour my blind eyes were opened, and I beheld wondrous things out of God's law."¹¹

I told you earlier in this sermon of the experience of John Wesley. But there is a sequel to his discovery, that, as he wrote in his *Journal*, "I who went to America to convert others, was never myself converted to God." This is the sequel and his testimony, written in his *Journal* under the date of May, 1738.

"In the evening I went very unwillingly to a society in Aldersgate Street (London), where one was reading Luther's pre-

face to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death. I then testified openly to all there, what I now first felt in my heart."¹²

But what if you do not choose to become a member of the spiritual family of God? What if you refuse to believe in Christ? What if you reject the Word of God that would be your means of your spiritual birth? The Lord Jesus Himself tells you:

"Ye . . . shall die in your sins: whither I go, ye cannot come. . . . I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins."—John 8:21, 24.

That great and good minister of Christ, Arthur T. Pierson, tells this story of a man who died in his sins.

Once a member of my church, an aged woman who was dying, sent for me. She was very old, but her husband was still older than she, and at that time little short of ninety years of age. I had been very much troubled in mind about him, and had been to talk with him about his own soul, and had offered prayer with him; and she knew that I was very anxious about him, and sent for me, and from her own dying bed said to me, very solemnly, "Pastor, I am afraid that my husband sold himself to the Devil forty years ago."

And then she told me one of the saddest stories I ever heard. She said that at that time he was a member of the State Legislature, and was very much moved about his own soul; that his pastor and many others came to see him and begged him to give himself up to Christ and accept Him as a Saviour; and that she herself pleaded and prayed with him. He said to her, one night, "Wife, I have a scheme to carry through the Legislature. It would not do for me to carry that scheme through, if I were a Christian man. I am going to see that through, and then I will repent and accept Christ as a Saviour."

He carried the scheme through; but, as she said to me, from that day he had never apparently had any desire to be a child of God. That was the end of all penitence and longing for Christ, and readiness to accept Christ on his part. He deliberately chose, in the crisis of his history, to carry an iniquitous and dishonest scheme through the Legislature, and purposed afterward to turn from his iniquity and become a Christian. But he grieved the Spirit of God, and hardened Himself against God.¹³

While the Spirit of God moves upon your soul like the wind moves over the face of the earth, submit to Him, believe in Him, receive Christ, and you will have the new life and experience the spiritual birth of your soul.

*But if thou harden still thy heart,
Today will vanish into night;
The Wind of God no longer blow,
Life close in dark eclipse of light.*¹⁴

Reader of this sermon, "You MUST be born again." You MAY be born again. America's great evangelist, D. L. Moody, tells this story of the power of the Word of God in John 3:1-14 to save "whosoever" will believe and receive it.

After the battle of Murfreesboro, in the Civil War, I was stationed in the hospital. For two nights I had been unable to get any rest, and being really worn out, on the third night I had lain down to sleep. About

midnight I was called to see a wounded soldier who was very low. At first I tried to put the messenger off, but he told me that if I waited it might be too late in the morning. I went to the ward where he had been directed, and found the man who had sent for me. I shall never forget his face as I saw it that night in the dim, uncertain candlelight. I asked what I could do for him, and he said that he wanted me to "help him die." I told him I would bear him in my arms into the kingdom of God if I could, but I couldn't; and then I tried to preach the Gospel. He only shook his head and said—

"He can't save me; I have sinned all my life."

My thoughts went back to his loved ones in the North, and I thought that even then his mother might be praying for her boy. I repeated promise after promise, and prayed with the dying man; but nothing I said seemed to help him. Then I said that I wanted to read an account of an interview which Christ had one night while here on earth with a man who was anxious about his eternal welfare, and I read the 3rd chapter of John, how Nicodemus came to the Master.

As I read on, his eyes became riveted upon me, and he seemed to drink in every syllable. When I came to the words, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life," he stopped me and asked—

"Is that there?"
"Yes," I said.

"Well," he said, "I never knew that was in the Bible. Read it again."

Leaning his elbows on the side of the cot he brought his hands together in a firm grasp, and when I finished he exclaimed—

"That's good. Won't you read it again?"

Slowly I repeated the passage the third time. When I finished, I saw that his eyes were closed, and the troubled expression on

his face had given way to a peaceful smile. His lips moved, and I bent over him to catch what he was saying, and heard in a faint whisper, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."

He opened his eyes and said, "That's enough; don't read any more."

Early next morning I again came to his cot, but it was empty. The attendant in charge told me the young man had died peacefully, and said that after my visit he had rested quietly, repeating to himself, now and then, that glorious proclamation, "Whosoever believeth in him should not perish, but have eternal life."¹⁵

Dear reader, if you wish to enter into the kingdom of God, "Ye MUST be born again."

Will You, Reader, Be Born Again Today?

You have read the above sermon, a tremendous Bible sermon it is, by Dr. Arthur Petrie. Let the editor solemnly urge you now; you may this moment trust in Jesus Christ and be born again, and be certain of Heaven! I beg you, admit now your sin, your need, your danger. Sincerely face your wicked heart, your sins for which Christ died and turn from them. Now admitting you are a sinner, and believing that Christ died for you, will you trust Him today to save you? If so, say yes in your heart, then sign the confession letter which follows, copy it in a letter, mail to the editor today. In Jesus' name, DO IT NOW!

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
214 West Wesley Street,
Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Arthur Petrie's sermon on "Every Man's Need." I confess I am a poor lost sinner who needs saving. I believe that Jesus Christ died to save me and

offers to save me now. So here and now, this moment, I turn my heart from sin, I ask Jesus to forgive me and save me, and I trust Him to do it now, because He promised. Today I depend upon Christ to give me everlasting life and the new birth and make me God's child. I will claim Him openly as my personal Saviour and set out to live for Him now. Please tell Dr. Petrie the good news.

Signed _____

Address _____

DOCUMENTATION

1. Radio Sermon, Sunday, April 15, 1956.
2. John Wesley's Journal, date Feb. 7, 1736.
3. Ibid., date Jan. 24, 1738.
4. Ibid., date Jan. 1738.
5. THE CHRISTIAN DIGEST, quoted from THE STANDARD BEARER, Durban, South Africa.
6. Life of A. B. Simpson, p. 96.
7. Campbell Morgan in THE WESTMINSTER PULPIT, Vol. X, p. 118.
8. Adam Clarke's Commentary on John 3.
9. Ibid., on Rev. 22:17.
10. SUNDAY SCHOOL TIMES.
11. Memoirs of Rev. John Williams, p. 328.
12. Wesley's Journal, May, 1738.
13. THE HEART OF THE GOSPEL, pp. 271, 272.
14. From Campbell Morgan's only Poem, quoted in A MAN OF THE WORD, by Jill Morgan.
15. Moody's Anecdotes, pp. 12, 13.

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... the Evangelists

(Continued from page 5)

their lives for special service. As a pastor and a church we highly recommend Brother Wells to any church desiring a real revival."

EVANGELIST DEL FEHSENFELD, 4521 Jarboe, Kansas City, Missouri, saw 14 people claim Christ as Saviour in a meeting at Cayucos Community Church, Cayucos, California. Rev. Arthur N. Ramey feels that Brother Fehsenfeld "is a straight, Spirit-filled preacher. It was a joy to have fellowship with him. He has unusual ability to witness to people in their homes . . . Saints' hearts were revived . . ."

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